I.R. NEWSPAPER ROOM
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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI—NEW SERIES, No. 1091.] LONDON: WEDNESDAY, OCTOBER 3, 1866. PRICE { UNSTAMPED .. 5d. / STAMPED ..... 6d.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

A Circular was issued in January last, signed by the Rev. NEWMAN HALL, Rev. ALEXANDER HANNAY, Rev. J. SPENCER PEARSALL, Rev. JOHN PILLANS, Mr. SAMUEL MORLEY, Mr. BENJAMIN SCOTT, Mr. JOHN BROOMHALL, and myself, expressing a wish to ascertain the number of Congregational Ministers in England and Wales who Abstain from the Use of Intoxicating Drinks as Beverages.

This inquiry having elicited the gratifying fact that 532 Ministers of the Congregational Body are Total Abstainers, it has been thought desirable that those of their number who may attend the approaching meetings of the Congregational Union at Sheffield should have an opportunity of meeting together to consider how they can most effectively advance the Temperance Movement in the Denomination and amongst the Community at large.

The CONFERENCE will be held in the COUNCIL HALL, NORFOLK-STREET, SHEFFIELD, on TUESDAY, 9th October, at four o'clock.

All Abstaining Congregational Ministers are earnestly invited to be present.

W. J. BARLOW, Secretary to Committee.

40 Holford-square London, W.C.,
26th September, 1866.

CONGREGATIONAL CHURCH, JUNCTION-ROAD, UPPER HOLLOWAY.

The MEMORIAL STONE of the above Place of Worship will be laid by

SAMUEL MORLEY, Esq.,

On THURSDAY, Oct. 4th, at Twelve o'clock.

The Rev. ROBERT VAUGHAN, D.D.,

will subsequently deliver an Address.

After the proceedings at the site, a Cold Collation will be provided in the Temporary Chapel, Junction-road, at which the Rev. WILLIAM ROBERTS, the Pastor, will preside. Dinner Tickets, Three Shillings each, may be obtained of Mr. Mason, 1, Market-place, Holloway-road; Mr. Thorn, 16, Market-place, Junction-road; or of the Secretary, 7, Hargrave Park-road.

THE MEMORIAL-STONE of SION NEW CHAPEL, WHITECHAPEL ROAD, will be LAID by S. MORLEY, Esq., on FRIDAY, October 19th, at Four o'clock.

An Address will be given by the Rev. W. DORLING.

Tea will be provided in the Schoolroom of the Independent Chapel, Bethnal-green-road, at Half-past Five o'clock.

Public Meeting at Seven.

Contributions in aid of the Building Fund are very earnestly solicited by the Committee, and may be forwarded to the Rev. John Kennedy, M.A., 4, Stepney-green, Thos Scrutton, jun., Esq., 3, Corbet-court, Gracechurch-street, and the Rev. John Thomas, 64, St. Peter's-road, Mile-end.

NEW CONGREGATIONAL CHAPEL, WALTER-STREET, SWANSEA.

The Population of the town and immediate neighbourhood of Swansea amounts to above 50,000, and increases at the rate of more than 1,000 a year. Fully two-thirds of these people speak the English language, but only one English Congregational Chapel has been provided for them, while the Welsh Congregationalists have provided no less than nine Chapels for the remaining one-third of the population. The urgent need of additional English places of worship has induced the Rev. Dr. Rees, and other Welsh ministers and friends, to undertake the erection of a large and attractive Chapel on a most eligible site, and in the centre of a rapidly increasing part of the town. The foundation-stone of the new Chapel, which will seat 1,000 persons, was laid by H. O. Wills, Esq., Bristol, on the 27th of September, 1866. The entire outlay, including Schools, Vestries, &c, will amount to nearly £6,000. The Welsh Churches of the town and surrounding districts have promised liberal assistance, notwithstanding the heavy debts remaining on their own Chapels.

The following gentlemen, who have so liberally subscribed themselves, strongly recommend the case to the English public:—

S. Morley, Esq.	£300
John Crossley, Esq.	250
H. O. Wills, Esq.	100
C. Jupe, Esq.	100
Joshua Wilson, Esq.	20

SUBSCRIPTIONS will be thankfully received by H. O. Wills, Esq., Bristol, the Rev. Thomas Rees, D.D., Swansea, and the Rev. Evan Griffiths, High-street, Swansea.

EVANGELICAL ALLIANCE.

TWENTIETH ANNUAL CONFERENCE,
BATH, OCTOBER 16—19.

Captain EDWARD MARSH, J.P., Bath; the Hon. WM. Ashley, R. N. FOWLER, Esq., THOMAS PETHICK, Esq., Bristol; ALFRED ROOKER, Esq., Plymouth; and the Earl of CAVAN, will preside over the several Meetings.

The Rev. Charles Kemble, Rector of Bath; Rev. Dr. O. Winslow, Bath; Rev. Dr. John Hall, Dublin: Rev. Canon Auriol, Rector of St. Dunstan's-in-the West, London; Rev. E. E. Jenkins, late Wesleyan Missionary at Madras; Rev. Dr. Jobson, London; Rev. Professor M'Cosh, Belfast; Rev. Dr. Morton Brown, Cheltenham; Rev. Wm. Pennefather, Incumbent of St. Jude's, Islington; Rev. Dr. David Brown, Aberdeen, and others, will take part in the proceedings.

Representatives from various foreign countries are expected. Hospitality is offered to Christian friends intending to be present, who are requested to intimate their intention as early as possible to the Secretaries in London.

Programmes and further particulars may be had at the Office, 7, Adam-street, Strand, W.C.

JAMES DAVIS, }
H. SCHMETTAU, } Secretaries.

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George Buckland's Musical Entertainment, entitled "The Castaway, or the Unlucky Cruiser, commonly called Crusoe"—The Cherubs Floating in the Air, and Shakespeare and his Creations, with F. Damer Cape's recitals—The Prussian Needle Gun—Dugwar's Indian Feats—Matthew's Magic, &c Open from Twelve till Five, and Seven till Ten. Admission. One Shilling.

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The Trustees are prepared to make GRANTS of RELIGIOUS and USEFUL BOOKS for CIRCULATION among ADULTS, to be placed in permanent Libraries at Schools or other Institutions of a public character in England and Wales.

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Address, Mdlle. Auxiere, M. Le Pasteur Ned, St. Laurent d'Argouse, par Marsillargues, Gard, France.

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JOHN EDWARD TRESIDDER, Secretary.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

SOCIAL INFLUENCES OF THE STATE CHURCH.

VIII.

SCHEMES OF PHILANTHROPY AND CHARITY.

IF all the benevolent activities at work in this country were organised with a view to their harmonious and economical employment—if they were set in motion by unity of purpose, and regulated in their exercise by unity of plan—if, instead of intersecting one another at innumerable points, they were to converge upon the one focal object of helping to "bear one another's burdens, and so fulfilling the law of Christ," what an immense saving of virtue which is now wasted would be thereby effected! Society in England cannot, it is true, take to itself the credit of possessing an available stock of charitable feeling fully corresponding with the demands of the religion it professes. Its judgment in regard to this matter is too easily drawn over to the side of its vanity. In fact, it thinks vastly better of itself than a close examination and an impartial estimate of all the facts would justify. But it really has a very rich vein, not very difficult to be worked, of kindly sentiment and benevolent impulse, which, under wise management, might be made to send up to the surface practical results with which those now obtained could not compare either in respect of quantity or quality. Our present system, or, more properly, no-system, of charitable and philanthropic administration muddles away more than half the resources within its actual reach, and prevents a much larger amount, now latent, from being put within its reach. It would be difficult indeed to devise a more wasteful method of expenditure, and, as usual, contempt of economical principles in the use of means, even where the means are of the very best class, not only lessens the bulk of the returns sought for, but leads to their being mixed up with much that is pernicious, or, at any rate, worthless.

We can very readily understand, though, to any great extent, we are unable to sympathise with, organisation of religious machinery on the basis of exact agreement in creed, or rite, or discipline. We can conceive of people, thoroughly conscientious, but not very well informed, being hampered in their spiritual action by association with other people between whom and themselves there are considerable differences of religious conviction, and, on that account, preferring to act, on spiritual matters, through a separate machinery. But when the ends aimed at are purely, or even mainly, temporal—when the power of combination is sought to be applied to the feeding of the hungry, the nursing of the sick, the clothing of the naked, the supply of fuel to the cold, the formation and encouragement of frugal habits in the idle, the alleviation of physical distress of any kind, we are at a loss to conceive what valid reason can be assigned for breaking up into distinct and even hostile organisations, the aggregate of remedial energy which any given locality might supply. We can hardly imagine that unity of combination for any of these purposes would put in peril the maintenance of individual belief in anything affecting the relation of a human soul to God, or the keeping of a conscience "void of offence" towards Him. And yet the fact is notorious that in a large majority of places, the influence of those who specially represent the State Church is exerted—and generally with lamentable success—to forbid unity of effort even for these common objects.

Let us take a case with which almost every one in England is familiar. Here is a town of (say) three or four thousand inhabitants, and with a customary proportion of the intemperate, the afflicted, the destitute, the ignorant—people, in short, who may be benefited morally and physically by their neighbours. There is also in the same town a potential force of moral influence, an aggregate of kindly feeling and liberal disposition, a sum total of desire to be usefully employed, and a crave, vague perhaps, but sincere, to free the social life of the little community from the plague-spots which disfigure it, which, under wise guidance, might suffice to neutralise no end of evil, and to accomplish far more than an ordinary amount of positive good. Well, what hinders? The State Church, we reply. The parson, or parsons, cannot hear of association in movements of charity or philanthropy with schismatics and Dissenters. If people in the Establishment and people out of it have been wont to co-operate for the amelioration of the wretched lot of their poorer fellow-townsmen, the time is sure to come when a new rector, or vicar, or curate, enters upon "the cure of souls" in that place, who cannot lend the light of his countenance to any such promiscuous and disorderly system of doing good. And so all the mechanism of beneficence is re-organised on a Church-of-England basis. There is a separate and ecclesiastically-orthodox society for dispensing alms, for visiting the sick, for distributing coals and blankets to the poor in winter, for letting garden allotments in summer—there are Church-of-England penny-banks, maternal societies, Dorcas societies, book-lending societies, friendly and insurance societies, clubs, and sometimes even associations for amusement. And, as a matter of course, Dissenters thus excluded from contact with Churchmen in working the various agencies of social improvement, have either their united or their separate little bits of machinery for the same purposes. In most cases, the two, or, as the case may be, the half-dozen societies for precisely the same object, go over the same ground. Of necessity, there is a large absorption of energy that might be much better employed, in the mere putting in motion of these separate organisations. In some instances, the direct object is overdone; in others, utterly neglected—in all, what is done represents much less moral power than would have attended union.

To state the case is to condemn it. There is absurdity on the face of it. There is something worse—there is a beggarly littleness of mind about it which grossly belies the breadth and magnanimity of the Christian life which it is the special duty and glory of the Churches to exhibit. But the general subject we are endeavouring to illustrate in this series of papers, confines our observation to the social mischiefs resulting from this method of grappling with the privations and miseries that surround us inevitably entailed.

Its effect upon the workers and givers in the community is prejudicial. A large fire keeps itself alive—a small one is in perpetual danger of going out. In all benevolent and moral enterprises, the greater the number of people interested, and the more they are in the habit of acting together, the stronger the impulse becomes in each individual breast. It is true, that some of the zeal which is lost by division, is supplied by sectarian fervour. But it is not force of the same kind, nor is it force of that kind which ought to be associated with deeds of charity. In exact proportion as it is brought into play it narrows the sympathies and dries up the springs of humanity. It substitutes interest in a party or a coterie for interest in manhood and destroys all feeling of kinship beyond the little circle drawn by ecclesiastical zealotry. This is a bad training for the best impulses of our nature, which, under it, instead of growing into the strength of maturity, shrivel up, dwindle down, and die away.

Upon the poor themselves this breaking up of beneficent organisation into sections is even more injurious. It often suggests to them false notions of their position, and, when half-a-dozen parties are scrambling with one another to thrust upon them some benefit, they are to be pardoned if they suspect that they are of more importance to their benefactors than their benefactors to them. Moreover, it engenders tendencies to dissimulation, fosters hypocritical profession, prompts to artful dodging, and encourages all manner of petty attempts to "run with the hare, and hold with the hounds." They are shrewd enough in reading motives, and if the benefits they receive with alacrity fail in awakening their gratitude, it is generally due to their impression that acts of charity do not infallibly indicate feelings of disinterested sympathy.

And, lastly, it inflicts no little harm upon the community itself, by depraving the popular standard of social obligation, and leading people to mistake the partialities and animosities which they have associated with religion, for that unselfishness and disinterestedness of character which is the genuine fruit of sincere godliness. By moulding public sentiment upon an inferior model, it robs it of much that would give to it moral beauty and impressiveness. There is nothing in the world so soul-subduing in its influence as genuine benevolence when the genuineness of it is fully recognised—scarcely anything less calculated to touch the springs of the heart than sectarianism when it puts on the mask, or walks abroad in the dress, of benevolence. Would that our authorised clergy knew something more of human nature, and cared something less about their professional ascendancy! Would that our unauthorised clergy never contracted from their example a tinge of the same spirit! One drop of acidity will curdle a whole basin of sweet and wholesome milk—and, unhappily, one narrow-minded and exclusive parson will decompose and separate into distinct bodies a whole community of kindly-natured and well-meaning individuals.

THE LIBERATION SOCIETY IN WALES.

THE MERIONETHSHIRE CONFERENCE.

The conference at Bala was held at the British School on Wednesday morning, the 26th Sept. The proceedings commenced by prayer at eleven o'clock, and about 120 gentlemen were present, including the students of the Calvinistic Methodist College and Independent College, Bala. Mr. Miall, the Rev. H. Richard, and Mr. Carvell Williams attended as a deputation from the Liberation Society.

The Rev. J. PETERS moved, Mr. D. LL. LLOYD seconded, and it was carried, that Owen Richards, Esq., M.D., take the chair.

Upon the motion of Mr. J. JONES, Bala, seconded by Mr. WILLIAMS, Dolgelly, the Rev. J. Peters, Bala, and Mr. R. O. Rees, Dolgelly, were appointed secretaries of the conference.

The CHAIRMAN said he was glad to find that so many had responded to the call of the Liberation Society. A gathering of that nature had a tendency to promote in a high degree the object in connection with which it was made. The minds of friends, as well as of those who were indifferent or opposed, were likely to be favourably influenced by it. They had then that proof which strikes the eye, which with many was far more effective than argument or persuasion. Friends, scattered as they were over the country, few and far between, became the subjects of that sympathy which spontaneously sprang up whenever numbers met together. Intent upon one common object and animated with a common sentiment, they wakened up to a consciousness of their

strength, and were filled with zeal and courage to which, in their scattered and isolated position, they were comparative strangers. Let them hope that by means of that day's proceedings their highest anticipations might be more than realised. (Loud cheers.)

Mr. Carvell Williams read an able paper on "The Objects of the Present Conference," which was warmly received by the audience.

Mr. R. Pearson Roberts, of Corwen, proposed the first resolution. He said that it was strange that Welshmen had not taken up the cause of the Society much sooner; but it was rather difficult to get Welshmen to work in political matters, although the town of Bala has acted wonderfully well, and especially during the last election. (Hear, hear.) Perhaps their English friends had no idea of the sacrifices that had been made in that neighbourhood. They had not done their duty to the extent that they might have done; but they had done something that was not altogether without credit to them. (Applause.) He believed that, after they had heard the eloquent appeals which had been addressed to them, and especially those of their countryman, Mr. Richard, they would feel girded afresh for the battle, and would come out, not one here and another there, but out as a nation to support their principles. (Applause.) Yes; he believed they should become united as one man, and then they would be sure to triumph. (Loud cheers.) It was said at the time of the great agitation for the abolition of the Corn Laws that it would never succeed, and by some the efforts of the Liberation Society were laughed at, but nevertheless it was making its influence felt. Even that day the influence of that meeting was observable in the town. He thought it was their duty to adopt Mr. Williams' suggestion, and organise local societies in every town and in every parish in the country, and then the Liberation Society would be able more efficiently to back them up. (Hear, hear.)

Mr. O. D. Hughes, of Corwen, who seconded the motion, said that in looking over it he was particularly struck with a few words at the latter end of it. It declared that it was their bounden duty to act. It does not state that it was "a privilege," as they said in Welsh. It spoke more pointedly than that, namely, that "it is a bounden duty," though he should say it was a pleasure. (Applause.) He hoped that they would be more energetic in their efforts, and not forget that they were answerable for their conduct in the position in which they were placed by God, and especially as regards His Church on earth. They owed a great deal to the Church of England, and it was to be deplored that it laboured under very great disadvantages. He was sorry to find that there existed among some of its members a bad feeling towards other denominations which operated injuriously. Take, for instance, the Bible Society. There were many good Churchmen who subscribed to that society, but dared not attend its meetings. (Hear.) At Corwen a clergyman said that he always used to attend the Bible Society's meetings; but the state of the Church was such in that neighbourhood that he did not dare to come to the meetings. (Hear, hear.) The Dissenting body wanted to assist the Church, seeing that her members could not help themselves—(applause)—and if they could convince the great body of the people of the disadvantage to the Church caused by its connection with the State, they would have helpers in the Church of England.

The Rev. Michael D. Jones said they were very badly treated in that county by the Tories. As one instance, he would mention that Sir Watkin William Wynn told his tenants, through his agents, that they were turned away from their farms because they voted for the Liberal candidates. There were two notable cases, and they would certainly be good witnesses against Sir Watkin. They had not been able to bring the facts before the English public as they hoped to have done.

Mr. Miall was sorry to hear so bad an account of the Liberal party in England from the last speaker. It only convinced him of the necessity for more systematic intercommunion between the two countries, in order that they might act more decidedly and harmoniously together. It is not (continued the speaker) my practice to speak much of myself; but it has just struck me that the very best way in which I can put the case before you, is just to refer to my own past history and experience. I was educated for the ministry, and spent ten years of my life as pastor of an Independent Church. It was during that period that I became deeply impressed with a sense of the mischievous effect produced by the action of the State Church. It stirred up strife and kindled animosities, by associating the most sacred things of the heart and of the conscience with political force and legal injunctions. In the villages our efforts for improvement were opposed by the clergyman and the squire, and I found that in most of the Leicester villages the Church of England was the chief obstruction to religious enlightenment and religious excitement in the county. It is not what the Church teaches, for, generally, her articles and formularies are in union with our own conclusions and ideas upon religious subjects, but it is the Church being handed over into the power of men of the world, so that the Establishment and the Church may be regarded as the world's mode of managing Christianity. The Church of England, considered as an Establishment, calls down fire from heaven, or rather it kindles fire on earth, in order to accomplish its objects, and the consequence is that Christianity is misunderstood. The poor ignorant villagers, and also our middle classes, are clearly infected with the poison resembling the spirit of religion, but which is not religion itself. We see ritualism on one hand leading to Rome, and scepticism on the other leading to infidelity. I saw this, and I felt that the management of Christianity must be taken out of the hands of men of the world. I felt that there were hundreds of men who could take my place as pastor of the church, but that there were not hundreds of men equally earnest and intent upon accomplishing this special work. The only means that could be employed would be political means; and I resigned my pastorate, and became editor of a newspaper to set forth the principles of Nonconformity, or rather not so much of Nonconformity, as what I regarded as freeing Christianity. Out of these exertions arose the Liberation Society, the only means by which the object we have met to promote can be accomplished. The men whom you elect and send to Parliament rule the Church, and, consequently, you, in the exercise of your franchise, under our constitution, send up men to legislate for the Church of Christ. It is the duty of those who belong to the Church of Christ to prepare themselves, as citizens, to protest against that desecration of Christ's Gospel which is effected by handing it over to worldly management. You are not corrupt, but you are under intimidation. You might by united action look with the utmost contempt on all that the landlords could say or do. We are very sure that, when once we can touch the religious convictions of the people, that the people will then perform their duty with earnestness and determination. If we can get their spiritual teachers to diffuse the principles of the good cause through the whole country, a sentiment may be formed in Wales which, we believe, we can organise and place as a modifying power in the midst of machinery which is adapted to do the work required, so that such sentiment shall not evaporate, but be made to tell, by sending up members to the House of Commons who will be able to speak your real mind upon the subject. (Loud cheers.)

The motion having been carried, Mr. Ll. Lloyd, of Dolgelly, moved the second resolution, which Mr. Thomas Davies, of Llandrillo, seconded, and the Rev. Evan Peters, of Talybont, supported.

The Rev. Henry Richard then delivered the following eloquent and stirring address, which was warmly received by the conference:—

I am anxious to impress the gentlemen who are assembled here this morning with what is the real object of the visit of my friends, Mr. Miall, Mr. Williams, and myself, to this part of the country. We did not come here—notwithstanding the hard things that have been said of Wales and Welshmen by the gentlemen who have preceded me—we did not come here in a spirit of dictation, to lecture Welshmen upon their privileges, their rights, their principles, and their duties. I have no doubt that for the most part you are quite as well instructed in the principles of Nonconformity as we are, but there must be a division of labour in social as well as in physical science; so if there be instances wherein a person, owing to circumstances in which they find a special call to duty on the part of Providence—which I sincerely believe was the case with my honoured friend Mr. Miall—if there be a class of persons who have devoted their attention in a special manner to a thorough study of one aspect of Divine truth, they are not open to the charges of presumption or impertinence if they endeavour to stir up their brethren in various parts of the country to a more distinct and emphatic appreciation of that particular truth. (Applause.) This is all that we pretend to do. Perhaps there has not been hitherto in the Principality of Wales a sufficiently distinct recognition of this one truth—the spirituality of Christ's kingdom. We have not seen, perhaps, as clearly as it is desirable that we should see, that this is a truth that is connected in vital relations with the glory of Christ our Master—with the efficiency of the Church as an instrument in His hand—with the diffusion of Divine truth—with the maintenance of godly discipline, and the salvation of men, as well as with the conversion of the world to God. I say that this, perhaps, has not been sufficiently recognised by Dissenters in Wales; but, in fact, I am constrained to say that it is very much the same in England. I do not believe that as a body the English Nonconformists are at all ahead of us in Wales. It is, perhaps, well that we should allow our English brethren to believe that they are. (Laughter and applause.) It gratifies that feeling of superiority over all other races which is so dear to the heart of John Bull. (Renewed laughter and applause.) At any rate, I trust that our visit will be of some use in directing attention to that particular aspect of truth. I find, as we pass along the country, that there are certain objections, made on the part of men whom we all greatly esteem, to unite with us in this movement, and I have endeavoured to ascertain, by inquiry, what is the ground of their objection. One ground, I think, is a sort of feeling of Conservatism—an unwillingness to disturb the *status quo*—a disposition to be content with things as they are. There are many persons who admit that there are many serious evils connected with the Established Church; but still they say it is not worth while to make any fuss. The Church has existed in England and Wales for many centuries, and we have got on pretty well in spite of it, and why should you make any stir? Let things remain as they are. Now that objection reminds me of a tale told by the late Douglas Jerrold, a witty English writer, that you may have heard of. He was illustrating the singular tenacity with which Englishmen cling to anything that is old—simply because it is old. He met one day a man walking in the streets, who was limping and making grimaces and looking most uncomfortable, and he said to him, "Why, what is the matter with you?" "Oh! my corns, my corns, are so dreadful! I can hardly bear them; I do not know how to walk." (Laughter.) "Well," said Douglas Jerrold to him, "why don't you get your corns cut?" "Get my corns cut!" said the man in amazement; "why I have had them for thirty years—(immense laughter)—and do you suppose that I am going to cut my corns that I have had for thirty years?" (Immense laughter.) So it is with the Establishment. It has been a corn on the toe of the nation for centuries—(applause)—impeding its progress, and interfering in every way with its comfort; and yet there are men who say, Let it alone; it has been here for a very long time, and therefore we may as well let it remain. (Laughter.) Well, there is another class of persons whom I find using an argument of this description, and it is a kind of argument that it is much employed to counteract all efforts for practical reform. A very excellent man, whom I have known for many years—a minister whom I greatly esteem—said he did not wish at all to join in the movement of the Liberation Society, because his belief was that the right thing for the Nonconformists of Wales to do was to preach the Gospel; and that if we preached the Gospel faithfully and earnestly, all these evils would gradually disappear as the result of that. Now, surely that is a misapprehension. If by preaching the Gospel we mean the mere vague declaration of the truth, without any application of that truth to the actual circumstances and events of society around us, I think our preaching would be vain. (Applause.) If you look back over the history of the past, you will find, I think, that no great evil hath been remedied—that no great reform hath been achieved—except by taking possession of the truths that are embodied in God's Word, and bringing them to bear, pointedly and directly, against the evils that were to be overturned. (Applause.) Martin Luther was not content with the mere proclamation of the doctrine of justification by faith. (Hear, hear.) No; he saw a great practical iniquity incarnate before him in the form of the Pope and the Catholic Church. He saw these evils, and that he was called by God to confront them; and the solitary monk came out of his cell and aimed a blow at the monster which made it reel throughout Europe. (Applause.)

After repeating the great Reformer's well-known declaration, while sitting under the shade of an elm-tree to collect his spirits before entering the city of Worms, to appear before the Pope's Legate and the German Emperor; and also Luther's ultimatum before the Emperor's court when called upon to recant, Mr. Richard continued:—

And God did help him; and if he had not taken that stand at that moment, I tell you the whole history of Europe would have had to be written different from what it is now. (Applause.) Well, you may take another question—the history of the slave-trade and slavery in this country. It might have been thought that there was no question in the whole range of morals respecting which there could be the least doubt upon the minds of any Christian men as to whether it was right for Christians to be engaged in the traffic of the flesh and blood and bone and sinew and souls of men for whom Christ had died; and yet that was at that time perfectly orthodox and evangelical Christianity in dozens and tens of dozens of pulpits in England. There was even a great deal of religious fervour, for Methodism had arisen and infused new life into the torpid heart of England; and yet—mark you, friends—there was at that time no consciousness of the iniquity of slavery, in which they had dealings, in the minds and hearts of pious men—such as John Newton and George Whitfield, who lived at that time, and Jonathan Edwards, of America—a fact which shows that the mere proclamation of the truth, without applying that truth practically to the evils of the age, is not enough. (Hear, hear.) I think there is one circumstance connected with this meeting which invests it with a very great interest, and that is the presence here of so many young men who are to be trained for the Christian ministry. ("Hear, hear," and applause.) What I am anxious to impress upon the young men before me is this, that it is important for them to understand what is the particular duty and truth of their own age. The Wales they will have to do with is not the Wales of Walter Cradock and Vavasor Powell; not the Wales of Howell Harris and Daniel Rowlands; not even the Wales of John Elias and William Stern, and Ebenezer Thomas, and Ebenezer Richard. (Applause.) There are new developments in the progress of society that will bring with them new duties and responsibilities, and there is a great danger, my friends, lest this should be forgotten. This is a truth which I have been trying to impress on the minds of my countrymen wherever I have been. There is a great danger that we should adhere mechanically to the example of our forefathers, and imagine that if we do worthily what they did we shall be right, but it is not so. The great distinction in these men was this—that they were not content to do what their forefathers had been doing. (Applause.) They saw that it was necessary for them to take a new course, and they took it; and do you think it was no sacrifice to men like Daniel Rowlands and Thomas Charles to go out from the midst of their brethren? (Applause.) I think that no man who is not blind beyond all remedy but must see in these days that this question of Church Establishments has become the great political question of our age. (Applause.) Is is cropping up everywhere, and it will become to us what the irrepressible negro was in the United States. In like manner the irrepressible church opposition meets us everywhere. It encounters us in connection with every social and political measure in which we are engaged. The note of defiance has been sounded from the opposite camp—the gauntlet of challence has been thrown down for us to pick up. Men of Wales! you know there is a dead set made against us to seduce your children away from the principles of Nonconformity. Now, I say this—and it is not said under the impulse of sectarian bigotry—that it would be a grievous thing if this old land of ours should ever fall back again under the denomination of the Established Church—(applause)—and, if that is to be prevented, it will only be by our fully avowing the principles upon which we are prepared to stand; and I say to you, young men, the future of Wales will be to a large extent in your hands. (Hear, hear.) There are sixty or seventy young men here who will go forth to the whole length and breadth of the country. The dangers to Divine truth are great, and I say to you, Look to it that you do not surrender the liberty which our forefathers bought with so much toil and blood. Stand fast by that liberty, believing and trusting in God who made you free. I think it would go well nigh to breaking my heart if I thought Wales would ever lose its attachment to the principles of Nonconformity; for I believe that the purity

of God's truth and the purity of His church are in-ed in the maintenance of the principles of Nonconformity. (Applause.) Especially, I say, you young men, look to it, that the banner which has been fearlessly bor ne through persecution, obloquy, and scorn—that he banner of religious liberty that has been handed down to you, shall not fall in the battle. Hold out, hope, and stick fast by the principles wherewith God hath made you free. (Loud cheers.)

At this stage an adjournment for dinner took place, and, on the reassembling of the Conference the b usiness was resumed by the reading of the following paper by the Rev. MICHAEL JONES, of Bala, which we extract from the columns of the *Carnarvon erald*:—

THE REPRESENTATION OF MERIONETHSHIRE.

Strictly speaking, it is impossible to write on the representation of Merionethshire, for the plain reason hat the representation of Merionethshire does not exist. What propriety would there be in requesting any one to write a treatise on the wisdom of Bedlam, or to compose an essay on the piety of fallen angels? It is on a subject that has an existence that we properly can speak. We can write on the emancipation of American slaves, and on the abolition of Russian serfdom, for both are facts. But Wales has no representation, and Merionethshire, as a part of the whole, never sent a real representative to the House of Commons. We have what is falsely called the representation of Merionethshire, and much might have been written on the misrepresentation of the county. The work of misrepresenting Wales in Parliament is most energetically done, and Merionethshire has been, and continues to be, very efficiently misrepresented in the House of Commons. In Wales some English words have not the same meaning as in England. What is called in England to represent, in Wales means to misrepresent, and most authors allow that there is a shade of difference between these two things!

To represent is a phrase that is used in different senses. It sometimes means to look after the interest which one may have in property. A shareholder represents his shares in an annual meeting of a public company. A farmer may represent his cattle in a parish meeting to adopt means to stop the cattle-plague. In this sense of the term, it is hardly right to say that Merionethshire is misrepresented in Parliament. A great proportion of the land belongs to the Tories, and our Tory member represents land, game, dogs, horses, sheep, cattle, goats, fowls, turkeys, ducks, geese, and every other kind of property. Our Conservative member, we know, will do all in his power for the rights of land. We are sure that the game, dogs, and horses will not be neglected, but will be most efficiently represented by him in the House of Commons. The fowls, the sheep, the cattle, and the goats of Merionethshire need no Æsop to call upon our Tory member to attend to their interests. They are well represented in Parliament. Complaints come from other sources.

This, again, is not quite correct, for a great many of the men of Merionethshire are represented in one sense of the term. By a legal farce, a vote is given to every tenant who pays 50*l.* rent annually. The landlord steps forward, and tells the tenant that the vote is his, inasmuch as it is obtained in virtue of the land that belongs to the landlord, and, at the peril of losing his farm, in which much capital belonging to the tenant may have been invested, he is forced to vote as the landlord wills. This in Merionethshire is called the representation of men, in opposition to the representation of property. Really this is a most hypocritical scheme, the true object of which is to disfranchise men, and to give votes to property. Lowering the votes to 14*l.* rent in Merioneth, and the whole of Wales, would have greatly magnified the evil. Prior to the war in America, slaveholders had three votes for every five slaves. It would be more honest for the House of Commons to give a vote to the landlords for every 50*l.* tenant than to allow a system of voting that unmans the tenant, and makes a slave of him, under the pretence of giving him the privilege of sharing in representative government. The law says to the tenant, You have a vote. The landlord says to him, It is true that you have a vote, but you have it in virtue of the property you hold under me, and therefore you must vote as I please. Practically this is not a representation of men, but of property.

Representation has a more correct and dignified meaning than either of the foregoing. When an individual is selected by a community to act as a substitute for it, to give utterance to its opinions and sympathies, this is called representation. Thus the Parliament of Great Britain is supposed to act as if the nation were congregated to make laws for itself. In the British Constitution, the greater portion of the nation is excluded from governing rights. The wealthy portion of the nation says to the working classes, We can manage your business better than you can yourselves. Leave everything to us. We know more, and are more virtuous, than you. The elections for Lancaster, Yarmouth, and many other places, testify, however, to the incorrectness of this. They say, Allow us to take out your eyes, and we shall very kindly lead you by the hand. In the dignified, correct sense of the term *to represent*, Merioneth is not represented. If Merioneth, or that portion of Merioneth that enjoys the franchise, were to go to the House of Commons, it would not give a single vote in Parliament as Mr. Wynne, its member, does. All the Tory members of Merioneth have always voted quite contrary to the convictions of the constituents.

In most communities that select persons to represent them, there are parties that differ in opinion and sympathies. The community in such a case cannot elect an individual to represent the whole,—only a party, and that in every case ought to be the majority. There are parties in Merioneth; but does the majority of the constituency elect a representative? We say no. Sometimes Liberals may be stubbornly divided amongst themselves, and thereby a Tory may be fairly elected by a minority. It is not of this we complain; but of the undue influence employed by the Tories of Merioneth to coerce their tenants to vote against their convictions and consciences, whereby a very small minority return a member to misrepresent the county.

On the authority of Mr. David Pugh, solicitor, Dolgelly, I state that Dissenters on the register are in proportion to Churchmen as four to one. The proportion of Churchmen who are Liberals cannot be so accurately ascertained. Fifty-six voted with the Liberals at the last election, of whom seven were clergymen, and four remained neutral.

There is in Merionethshire a real representation of those who own most of the land. A few of the leading gentlemen, who are Tories in politics, and High-Churchmen in religion, nominate their candidate, and by means of the screw, force their tenants to vote for him, and he is returned as the representative of Merioneth, while the constituency does its best to reject him. He is not the representative of Merioneth, but of Wynnstay, Rhiwlas, and a few other places of less importance. The present member, as did all his predecessors, votes according to the instructions he receives from the families that have been accustomed to be represented in the name of Merioneth. He acts in Parliament as they would do if present, and consequently their representation is real.

The clergy of Merioneth are also represented, for most of them profess to be Tories. It is not necessary that a clergyman should be a Tory; but in Merioneth the landowners being for the most part Tories, the clergy are Tories. The moon is bright because the sun shines. The clergy generally in Wales are with the gentry, against the people, as it is in Merioneth. Whatever the government be, the clergy of the Establishment are likely to be the same. The ruling power of Merioneth being Conservative, the clergy there are against Liberalism. The clergy really are the officers of the aristocracy, generally appointed and provided by them. They are a body of spiritual constables or police, in black, instead of blue, clothes. The clergy are not so really represented as the landed proprietors; for they do not possess their independency. They have their expectations of promotion, and, consequently, they are to some degree not possessed of an opinion of their own. Generally, however, they are in creed and sympathy with the great landed proprietors.

There are a few others who crowd around the aristocracy who are represented by the Tory member of Merioneth—a few doctors, lawyers, old servants of the gentry, and such like, who think it fashionable to be tyrants on a small scale.

There are many evils connected with the present system of representation in Merioneth, wrongly so called. It defeats the object for which representation is established. Suppose a mill is built to grind corn, and it so gets out of repair, or has a bad miller, that it destroys it, instead of grinding it; then the machinery that was planned to make flour is worse than useless, for it destroys instead of making flour. The franchise is a machine to secure representation, and in Merioneth Sir Watkin is so bad a miller that even the franchise produces shameful misrepresentation.

The evil we refer to is a violation of the constitution. There is not a more important element in the British Constitution than representation. It is the very foundation of our Government, and it is the mould that shapes all its doings. This is a power that can shape the British Constitution into any form it pleases. If representation says vigorously and plainly that barons shall not exist, then barons cease to be. It is no wonder that the gentry hate it so thoroughly. Ahab and Jezebel, finding that Naboth alive would not serve their purpose, resolved to convert him into a dead body; and the Merioneth landocracy, finding that representation is inconsistent with their illegitimate sway, have ruthlessly strangled it into a corpse, shutting their eyes to the grand doctrine of the resurrection. They say that we are political Dissenters, and are against Government. We are political in the true sense of the word, for we believe that we are the only orthodox politicians, but not to the exclusion of toleration; and the proof of it is the care we show for making representation real, which is the basis of the British Constitution. The Tories of Merioneth are no true politicians, for they annihilate representation. They are the enemies of our specific form of Government, which is, or ought to be, representation. They are traitors to their country. They make a free country into a feudal soil. Some of our barons convert Wales, as far as they can, into a Russia. They hate the British Constitution, otherwise they would do their best to make it really representative at all times and everywhere. If we dissent from an established religion, we conform to the British Constitution, and the Tories of Merioneth are mad Dissenters.

No man can do another harm without injuring himself. It is a principle in philosophy, that, if a stone breaks a pane of glass, it receives a blow from the glass of exactly the same strength as the one it gives. The Tories of Merioneth do themselves harm by their tyrannical proceedings. They do their own minds harm; for they fight for a blind and proud mastery over their tenants, and what can be a greater injury to themselves? They cultivate the selfishness as well as the pride of their own hearts, and want everything for themselves. Every fish and fowl must be under their sway, or they are not satisfied, and were smaller birds and flies of any use, they would soon demand an extension of the game laws. They degrade themselves in becoming hated oppressors, when they might be the revered leaders of freemen. They breathe from their very birth an air of flattery, and in mature years they stand less chance of hearing the truth. An election day is their only chance of having a peep at existence and its conditions, and nothing could possibly do their moral nature so much good as to be once well beaten. They escape from the checks which nature diffuses everywhere for our moral health, owing to an unnatural state of the community. Even our Saviour, in a similar circumstance, says that it is impossible for a rich man to enter the kingdom of God.

The *screw* is in itself an evil, and an evil tree cannot bring forth good fruit. It requires the tenant to give utterance to falsehood. While the tenant is a Liberal, and the Tory landlord says, You must vote for my candidate or you will lose your farm, or if he indirectly gives him to understand that it is that he means—which is doing the same thing, only it is more dishonestly done—then he really says to his tenant, You must tell a lie to please me; if you do not obey, I shall make you pay a heavy fine, which I have the power of inflicting upon you. That is the plain Saxon of the proceeding. Nay, it is worse; for it is not calling on the tenant to tell an ordinary lie. There are degrees in lying, and lies of all sizes are to be found, from the lilliputian lies of children, servants, and shopkeepers, to the giant lies of false-swearers. To vote a lie is deliberate lying, and by so doing the tenant sells his country for the sake of retaining his farm. He says that he is a Tory, while really he is a Liberal. He says to the Tory candidate, You represent me, which he knows to be false; and does what he can to keep from Parliament the Liberal candidate, who really represents his opinions.

The Tories of Merioneth are guilty of wholesale bribery, and the tenants have been corrupted. They may be in no danger of being found legally guilty, but everybody knows that they are guilty. They sin, but are not caught. The use made of the land as an inducement to vote is the same in principle as giving money for a vote. The Tories of Merioneth have offered the bribe, and the tenants have taken it. They are bold enough to tell us that we are not faithful to Victoria; just as the accusers of our Lord said that he was not faithful to Cæsar; while they at the same time virtually break one of Victoria's laws, to undermine the cornerstone of the British Constitution, viz., representation.

The proceedings of the Merioneth Tories foster pride in their hearts, that makes them careless of their tenants. The slaveholders of America had a contempt for their slaves, which made them careless of the negroes' comforts. The Tory landowners of Merioneth are similarly blinded. The buildings on some of the farms are most rudely constructed, as if intended at first for the backwoods of a colony, and are now in a dilapidated condition. There are hardly any huts in Ireland inferior to some of the dwellings of Sir Watkins' tenants, who, dispirited and heartless, wallow in filth.

Many of the farmhouses have been so barbarously constructed that they have only one or two rooms, for men, women, and children to sleep in, so that grown-up daughters, sons, men-servants, and maid-servants dress and undress in the presence of each other. The morality of building enters not into the head of the landlord.

Bad farming is another of the fruits of the screw in Merioneth. Since the application of the screw to the Rhiwlas tenants, farming has declined rapidly. There is not the lime manuring there used to be. There is not that good understanding and co-operation between landlord and tenant that prevailed in times gone by. The tenants are on the high road to poverty; and another enemy to good farming has latterly appeared on the Rhiwlas estate, in addition to the screw, namely, game. The tenants of Sir Watkin used to be so poor that the late Mr. Thomas, the druggist, and bailiff of the county court, said frequently that two-thirds of the business of the court came from the tenants of Sir Watkin. Yet Merioneth is peopled with an active and thrifty set of farmers, disposed to improve, if they dared, and there is in no part of the world a better peasantry.

The screw begets a spirit in landlords that causes them to disregard the rights of property. We refer not to the investments that tenants make in farms, the benefit of which they are unjustly robbed of if they dare vote against their landlord. The slave-owners of America were guilty of many crimes besides the owning of slaves, that were the legitimate fruits of slavery; so the Tory landlords of Merioneth, by employing the screw, and destroying representation, set themselves against the good of the community, injure the cultivation of the soil, impoverish the country, lead the farmers to degrade themselves in their own estimation, tell them to vote falsehood against their country and consciences, leave their tenants to live in filthy huts, and kill their dogs, cats, and such vermin as destroy mice, until the country is swarming with mice and rats. The screw spirit leads to these and other evils, till some of the landlords of Merioneth are despised as tyrants, as the enemies of liberty, and as drags upon the wheels of society. To such an extreme has the Baron of Wynnstay gone in the Tory direction, that a couple of weeks ago he refused to give a site for a British school, in the parish of Llanuwchllyn, which he owns almost exclusively, and his tenants having about 350 children to send to it, and petitioning humbly and urgently for it. Owing to this refusal, these children, for most part, must be left without any day-school education.

Now the question is, can the representation of Merioneth be improved? The people of Merioneth, we are glad to say, have been at the work for many years, but as yet they have not conquered. In 1836 there was an election, when there were 800 voters on the register. The state of the poll I have not been able to ascertain. The Tories, however, had a majority of about 500. In 1859 there was another election, and the Liberals of Merioneth are under a great obligation to David Williams, Esq., Deudraeth Castle, for coming forward on that occasion. The Tory majority for Mr. Wynne was thirty nine. There was another election in 1865, when the Tory majority was reduced to thirty-one. The last election, however, was lost through bad management in the neighbourhood of Towyn, and there ought to have been a Liberal majority of about thirty. How the register stands for the next election we cannot say, till the registration court is held. Last year the Liberals calculated upon a majority of sixty-four.

Lectures ought to be delivered in all parts of the county, on the morality of voting, and on the responsibility of holding the franchise. It is we who have votes who are responsible for the making of British laws,—directly responsible for laws made in our day, and responsible also for those that were made before we were born, by leaving them on the British Statute Book.

It would also be a great help if some powerful pen could be employed in England to write the history of our battles, our sufferings, and our martyrdoms. John Jones, Maesygadva, was a moral hero, of whom Merioneth ought to be proud. The deaths of Ellis Roberts, Vron-goch, and Mary Jones, Weirglodd Wen, are not to be forgotten. They all died gloriously, for they derived strength from God's sanctuary, true to their religion, and the liberty of their country. If the gentlemen who have kindly visited Bala were to go and see the condition of the farmers around, they would understand a little better how we are treated, and would be even more willing than they now are to aid us in emancipating ourselves from this thraldom. (Loud cheers.)

The Rev. H. MORGAN, of Dolgelly, then moved (in Welsh), and Mr. PUGH, solicitor, of the same town, seconded, the appointment of a county committee; and the Rev. E. MORGAN, of Dufferin, and Mr. R. HUGHES, of Rhydlydon, submitted another resolution relating to lecturing, public meetings and other practical measures.

Dr. EDWARDS, of Bala College, and Mr. W. WILLIAMS, of Dolgelly, proposed a vote of thanks to the deputation and the writers of the papers, in responding to which

Mr. CARVELL WILLIAMS said that the Society was much indebted to the gentlemen who had written

the papers relating to the political condition of the counties in which the conferences had assembled—papers which had been characterised by appropriateness, ability, and fulness of information. (Hear, hear.)

Thanks to the local committee, the secretaries, and the chairman, closed the proceedings.

In the evening a public meeting was held in the British Schoolroom, which, though a good-sized room, was crammed so full that many persons could not get within the doors. Dr. Richards presided, and in addition to Mr. Miall and Mr. Williams, who spoke in English, the Rev. Henry Richard, the Rev. E. Morgan, of Dufferin, the Rev. Dr. Edwards, the Rev. J. O. Jones, of Liverpool, and Mr. Simon Jones, delivered effective addresses in Welsh, and the proceedings were sustained till a late hour, with unabated enthusiasm.

SOIREE AT NEW COLLEGE.

The ensuing session at New College, St. John's Wood, was inaugurated by a *soirée* held on Friday evening, the 28th ult. Refreshments were provided at six o'clock, and at seven, the company assembled in the library to listen to an introductory lecture by the Rev. Samuel Newth, M.A. Dr. Halley, Principal of the college, presided. A hymn was sung, and prayer was then offered by the Rev. John Stoughton.

The Lecturer said it was his purpose to offer some remarks upon the question, What do the circumstances of the present day especially require in the Christian ministry? and what, therefore, should be the training given to those who are preparing for this department of service?

In this statement of the question, two things were assumed—first, that there ought to be a Christian ministry in the sense commonly attached to the term, of men wholly separated from secular pursuits and set apart to the service of the church; and, secondly, that those who were so set apart should be not only educated men, but men specially educated for the work. Although the Great Head of the Church had nowhere laid upon us a verbal command that some of His servants should be wholly separated to the ministry of the word, the obligation to such a separation had been instinctively recognised by the common consent of Christian men; and the Divine voice respecting it had been distinctly and continuously heard in the creeds of the Church, and in the facts of her experience. It had been seen that in this way a work was to be done for Christ which could not otherwise be done, and for Christian affection such knowledge had ever been enough. Love needed no higher obligation to duty than the opportunity and the power of performing it. Equally plain had it been that ordinarily men should be trained for the ministry, since to deny it was to deny that man was improved by culture, and that when we offer to God, we should offer our best. In assuming the continued obligation of a Christian ministry in the sense explained, he was not to be understood as ignoring that wider and more extended ministry of which the New Testament spoke. It was undoubtedly the teaching of Scripture that every Christian was a minister of Jesus Christ; that all were by love to serve one another, and so offer up acceptable service to Jesus Christ: that all were members of one body; and that it was "by that which every joint supplied that the whole body made increase to the edifying of itself in love." The position he claimed for the ministry of the word was not as superseding or destroying this universal ministry of the Church, but as an essential part of it. All were called to serve, but "all members have not the same office." The ministry which Christ asked from His Church was incomplete if any form of service was left unfulfilled, any gift unemployed, or any sacrifice unoffered. So long as the plainest facts of our experience showed that there was a work to be done for Christ which either necessarily demanded an undivided attention, or could best be done by those who gave themselves wholly to it, so long would it be the duty of the church to set apart her sons to the service of her Lord, and encourage them to "witness a godly confession before many witnesses." But the kind of service required from those who were thus separated might, it was plain, vary with the varying circumstances of the church; and hence the qualifications to be sought for, and the kind of culture, would in like manner vary too. It was not, then, an unnecessary question to ask what was the kind of ministry which the church now specially needed from those whom it set apart wholly to spiritual things; what over and above that mutual help which could be rendered by Christian men recognising their Christian stewardship and holding all their gifts in trust for the common good. To this the answer given by some was that the pressing want of the day was an earnest proclamation of the Gospel message, so many being ignorant of the Gospel, and that it was the duty of the church to subordinate all other agencies to arousing the careless and instructing the ignorant. In direct opposition to this opinion it was maintained by a writer, who had evidently given much time and thought to the consideration of the subject, that the work of evangelising the world had not in any sense whatever been committed to the church,—that there was in Scripture no command enjoining this duty upon her, and no promise of aid to enable her to fulfil it; that zeal for the conversion of man was not one of the fruits of the spirit of which the Bible spoke, and that the work to be done was the perfecting of the few rather than the bringing in of the many; and it was alleged that the attempt made by the Church to extend Christianity had operated most insidiously on the spiritual life of the agents she had employed and deteriorated Christian character, and that in the indiscriminate diffusion of the Scriptures the Church had been casting pearls before swine, done harm to those she hoped to benefit, and brought injury and loss upon herself by bringing up a class of men who had turned again and rent her. In this view, the work to be done was to arouse a more Scriptural opinion among Christian men, and lead them to a better state; and the Church, abstaining from aggression against sin, should give herself to the perfecting of the saints. The opinion of their own section had been intermediate between these two extremes. The work of the Christian minister has been thought to be on the one hand to preach "repentance towards God, and faith towards our Lord Jesus Christ," and on the other hand to feed the flock of God, to take the oversight thereof, and to be ensamples to the flock. There was, therefore, demanded as a fundamental requirement a sincerely earnest piety characterised by activity and zeal, and a faith strong enough to suffer as well as to work for Christ. They sought to develope the power of utterance that the future minister might be able to communicate, and the power of getting knowledge that he might have something worth communicating, and be able to acquire more. In this, had they been wrong, or were the circumstances of the present day such as to call upon them to abandon or modify this procedure? Was it the work of the Church to seek to evangelise the world? or was there such an imperative demand for evangelistic labour that that exclusively should be the only aim of our efforts? Was it the duty of Christian men to seek the conversion of the world? To many, if not to most, it would appear to be a sufficient answer that from the beginning of Christian history until now the duty has been instinctively recognised and acted upon by Christian men of every country and every creed, and by common consent regarded as an obligation. Its neglect by any great part of the professedly Christian community has occurred only in times of widespread formality or spiritual deadness. Such a concurrence of testimony would be sufficient to most Christians to decide the point, and it must be at least confessed that it constitutes a strong antecedent probability in favour of the obligation. What were the reasons on which they were asked to reject the almost universal opinion of the Church? Some were objections simply to certain modes of Christian Evangelism, and were no valid argument against the work itself. The question, be it remembered, was this—Is it the duty of Christian men to seek by aggressive action, that is, by exhortation, entreaty, warning, and instruction (for the writer referred to did not suppose that those whom he addressed would vindicate the use of force) to endeavour to lead men to a godly life through the reception of the Gospel of Jesus Christ? It was not the duty of Christian men, the writer affirmed, to seek the conversion of the world by aggressive action, in the first place because no demand enjoining this upon them was to be found in the New Testament. The words, "Preach the Gospel to all creatures," were set aside on the ground that they were addressed to the eleven only, and also because the duty they enjoined was declared by St. Paul himself to be completely accomplished. It was not certain, however, that these words were addressed to the eleven only. The angel at the tomb had directed the women to tell the disciples, "He is risen from the dead: behold he goeth before you into Galilee: there shall ye see him"; and Jesus Himself had repeated the command. In both cases the terms were general—"disciples," "brethren," not "the apostles," or "the eleven." It was to his (the lecturer's) mind impossible to imagine that none but the eleven heeded the command or enjoyed the privilege; and were it otherwise, and could it be shown that the words were spoken to the Apostles only, they did not understand them as if the work was to be limited to themselves. "They that were scattered abroad went everywhere preaching the word." Paul himself urged upon Timothy continued diligence in this respect—"Preach the word: do the work of an evangelist"; and he himself at the same time is looking forward to an evangelic mission into Spain. It was altogether out of harmony with the method of discipline which Christianity adopted to limit the obligation of a duty by the letter of the commandment. The entire range of our duty to man was summed up in the comprehensive law, "Thou shalt love thy neighbour as thyself." To a Christian it was enough that another had need and he could supply it. But again, it was said that Christian men were not to seek the conversion of the world because there was in the Scriptures no promise of Divine aid connected with such an undertaking. If by this was meant that there was no Scripture promise which specifically and by express mention referred to this department of labour, it was sufficient to answer that neither were there specific promises of help in the case of many other recognised forms of Christian duty. If it be meant that the general promises of Scripture were not inclusive of aid in this kind of labour, then there was a palpable begging of the question, for it would not be denied that Divine help was promised in the Scriptures to those who were seeking to do the will of God. Still less to the point was the other reason of the author, namely, that a life of incessant preaching and exhorting was a life of peculiar peril, unfavourable to the deeper forms of spiritual life, for no one, as far as he (the lecturer) knew, contended for incessant preaching, nor, because they recognised preaching as one of the ways in which they could serve their Lord, did they therefore deny the obligation of other duties. The neglect of personal growth was not a necessary consequence of attempting to persuade men. There might be, and there were, perils in the way, and many temptations that beset the faith of the earnest servant of Christ, but this was true of every service. Perils were no proof of error, and difficulties no disproof of duty. The churches to whom the Epistles were addressed had been newly gathered. The converts had much both to learn and to unlearn, and in the case of many it would not have been wise, but most unwise, to urge them to engage in the instruction of others. They were babes in Christ. There was, however, no reason for supposing that those who were qualified for the work were neglectful of it. It was because there was no need to urge the duty upon the churches, that no exhortations to it were given. The Epistles contained incidental references which showed that the duty was recognised. Again, we are told that it was a duty to abstain from aggressive action because Christianity deteriorated in proportion as it was diffused by human agency. He could not find in any one of the reasons stated by the author, or in all of them combined, any sufficient basis for the conclusion he would establish, and they must continue to maintain, in accordance with the universal sentiment of the church as expressed in the practice of Christian men from the times of the Apostles down to our own—in accordance, too, with the promptings of Christian love—in accordance even with the teachings of common humanity—that it was incumbent, as far as in us lay, to seek that all might be saved, and that, having found an unspeakable good in what we had "seen and heard and handled of the Word of Life," we were constrained to proclaim it unto others, that they might have "fellowship with the Father and with His Son Jesus Christ," and must therefore repeat to the candidate for the Christian ministry, the words of Paul to Timothy, "Preach the Word: be urgent in season and out of season: reprove, rebuke, exhort." But to preach the Gospel as an evangelist was not the only work of the Christian minister. The work now to be done for Christ was wider and more varied than this, even as the work of the husbandman was more than to sow the seed, and the work of the builder was more than to dig the foundation. In some quarters of the ecclesiastical world there was a tendency to ignore this, to him, most obvious truth, and to treat the conversion of the ungodly as the all-engrossing function of the Christian minister. The opinion maintained, put into the most moderate form, would be this—that speaking not for all time, but only for the present, there was such an urgent demand for this labour that the Church ought to concentrate her entire energies upon this one work, leaving for the present all other things to the providential care of the Head of the Church. Such an opinion was in his (the lecturer's) judgment a most mistaken one, and its prevalence in any section of the Christian Church would, he was persuaded, tell most disastrously. It was not true that the work to be done was one for which small preparation would suffice. Because the Gospel was first preached by simple-minded men, it by no means followed that the same instrumentality would answer for the present day. That God condescended to work through human weakness was not a reason why we should offer to Him our weakness rather than our strength, or should undervalue the means by which we can best accomplish our part. The work, moreover, now to be done was a very different work, and wrought out under very different circumstances from that which was done by the evangelists in apostolic times. For them to preach the Gospel was scarcely more than to announce to the Jew the fact that the Messiah had come, and to proclaim to the Gentile the Great Teacher from whom he might learn to know the living and true God. They had one special qualification for their work in the sufferings which they were undergoing because of their faith; and the circumstances in which they were placed were such as made their simple message of the highest service. To the Jew, patiently waiting for the consolation of Israel, and praying for the peace of Jerusalem, and to the heathen, sad and perplexed, and groping in darkness, the simple intelligence which a Christian could give would come as good news from a far country, and as "cold water to a thirsty soul." But among us the opportunity for such a work as this was of the rarest possible occurrence. We had to preach the Gospel to those who were acquainted with its facts, who despised its gifts, or who insulted or blasphemed its Saviour. Even in apostolic times the preaching of the Gospel was not of the most simple form. To preach it as it needed to be preached to all sorts and conditions of men, was a work not simple but complex, not easy but arduous. But was evangelism now the only work of those who were wholly set apart for the service of the Church? Could they be discharged now from the functions and released from the responsibility of the pastor and teacher? and was the apostolic command no longer to be enjoined upon them to feed the flock of God and to watch for souls as those who must give account? To affirm this seemed to altogether misread the signs of the times. The times in which we lived demanded from the Christian minister intense earnestness of soul. In all departments of human life men were demanding this. With one consent they were taking up the words of the preacher, and were proclaiming upon the housetops to all who aspired to fame or wealth, "Whatsoever thy hand findeth to do, do it with thy might." He only could make himself felt either in politics, or commerce, or science, who was manifestly in earnest. There was within the Church a large amount of undeveloped faith and affection which needed to be drawn out into active exercise; and along with it there was round about our churches a large amount of incipient religious life which needed to be quickened into conscious existence. In view of this, the primary requisite in the Christian minister was an intense earnestness and vigour of spiritual life. Here, as elsewhere, it was life that quickened life, activity that called forth effort, and love that awakened affection; and he who would now serve his Lord by efficiently serving his day and generation, must be one who possessed so much of the spirit of his Saviour, took so true a delight in the service he undertook, and pursued it with so earnest a purpose, that he could say, not as the language of empty profession, but calmly as one who felt himself standing in the holy presence, "It is my meat to do the will of Him that sent me." As the athlete prepared his body for endurance and effort by a rigid discipline, so much more must those about to enter the Christian ministry prepare themselves for a lifelong struggle. Their tutors could render only a partial help. In the needful discipline of the soul the larger part of the work must be the student's own. Each one must be a law unto himself. Whatever in their habits of life, or in their intercourse with others, was found to weaken their spiritual sensibility, or caused them to respond less quickly to that which was "pure and lovely and of good report," removed the world to come at a greater distance from their souls, or fostered self-complacency, they must battle against to the very death, as against an enemy which robbed their present of its power, and their future of its hope and joy. It was another feature of our time that it demanded in the Christian minister an intelligent firmness of conviction with respect to the truths he preached. The spirit of freedom, bordering sometimes upon licentiousness, with which all subjects, theological included, were now examined and discussed, would, he doubted not, ultimately issue in good; but their present effect, it was not to be concealed, was hurtful to many. A large class of persons who were unable or unwilling to take the pains to examine anew the foundations of their faith were troubled and weakened by an uneasy spirit of doubting which they were unable to dispel. The truths on which they formerly rested seemed to be slipping from beneath them. A twofold scepticism was thus at work among us—the active scepticism of those who were attacking the truths of Christianity, and the passive scepticism of those who, declining to enter into the conflict, were standing by in a state of indecision and reserve, fearing to recede, but hesitating to advance. It was to be feared that this passive scepticism was largely prevalent, and that multitudes of professing Christian men were thereby robbed of the very sinews of their strength. Truths which were in time past as the voice of God in their

soul—at once the impulse to activity and the weapons of their warfare — were now assented to with a dreaming listlessness, but found no place in their hearts. In circumstances such as these there was an evident call that he who would be the guide and teacher of men must be one who would go amongst them with the calmness and confidence of a man who was fully persuaded of that whereof he affirmed. Only so could he aid to roll back the desolating flood of unbelief, or fulfil the command which bade him to "comfort the feeble-minded and support the weak." The fitting preparation for his work must therefore be one which disciplined his mind and his heart to the intelligent apprehension of religious truth, which trained him to the habit of examining into the basis of his belief, which instructed him in the laws of evidence and the method of applying them, and which indelibly impressed the lesson that truth would only avail as it was held with a firm and resolute grasp. This would involve much hard and painful effort. It would require the students to work their way through much the utility and bearing of which they did not now see. Let them content themselves with preaching that only which they had made their own, resolutely avoiding the topics which they had not examined, and upon which they had only a traditional faith. Otherwise, they would do no good, and they might do harm. They would be like the child attempting to wield a weapon which he could not control or direct—the chances were that the child would wound himself and injure others. Where they did not know let them not be ashamed to confess it, and now and all their life long let them act upon the rule that a little intelligently apprehended and firmly believed was better than many things only partially known and loosely held. That the Christian minister might be fully competent for the work which he had to do in the present day it was necessary that he be acquainted with the history and growth of theological opinion. The discussion of theological questions formed part of the current literature of our day, and this not alone in respect to topics which had been held with a measure of uncertainty, and left as open questions to be solved by further knowledge and skill, but statements which were intended to exhibit the essential truths of the Gospel were now freely canvassed, and propositions which were once accepted without reserve as the axioms of the science were now impugned. In these discussions the Christian minister was called to take an intelligent part. For his own sake and for that of others he must do it;—for his own sake, because a man could not but be affected by the current of thought around him—for other's sake, since to be able to help them he must know the nature and the force of the influences which were acting upon them. In theology, much more than in any other branch of human science, was the hand of the past upon us. It was far less an acquirement of our own than an inheritance which has changed and grown with the succession of the ages. To a large extent, Christian theology was the offspring of controversy—oftentimes of controversy in which the interests of truth were subordinated to the interests of party, and the judgments of the combatants were biassed by the suggestions of policy and the impulses of passion. A man might, indeed, resolve to treat with a total neglect the opinions and thoughts of other men, and to form for himself his own theology, as he might form his own astronomy and his own chemistry; but the result would not be the theological science of the present; he would be unable to deal with the theological questions of the day, and the language of others would be unintelligible to him. The circumstances of our time pre-eminently demanded in the Christian minister an enlarged and accurate acquaintance with the Holy Scriptures. Chief among the questions of the day were those which related to the authority of the Scriptures. They were questions arising from difficulties which pressed upon thoughtful men; they were questions, too, which could not be evaded. The quarters whence they came were such as gave them the widest currency, and demanded for them a respectful attention. With such a duty before him as these facts involved, humiliation and shame would be the portion of that minister who attempted to fulfil it with only a partial acquaintance with the Scripture. Results, which others might accept on testimony, he must be able to sustain. While others may content themselves with favourite portions, as a man may content himself at a feast with the one dish that satisfies his wants, the minister must be familiar with the whole as one who is to give to every man his portion in due season. His work is not interpretation only, but he must be familiar with the history and construction of the casket, as well as with the precious jewels which it contains—with the course and channels and banks of the stream, as well as with the fertilising water it conveys. No account of diligence in learning the opinions of others will suffice. What is required is not the exercise of memory, but of an instructed spiritual understanding—not a passive receptivity, but an active and persevering acquisitiveness. The training necessary to properly qualify for the ministerial office must include the teaching of certain languages and the principles of sound criticism, and warn against the secret and open influences which misled the judgment; but above all and in all, it must exercise and strengthen that spiritual insight by which alone the truest significance of the Holy Word could be apprehended. "Such, my younger brethren," concluded the lecturer, "is the work before you. It is not an easy work: the way to its accomplishment is long and difficult. It calls for much and for vigorous effort, for much denial of self, for much sweat of the brow, and much girding of the loins. Be not appalled; the aim is noble and the reward is great; and though it be not yours to attain to the highest point of success, it may always be yours by a devout and diligent use of the gifts bestowed upon you to receive from the Master His gracious and loving approval as a good and faithful servant. And may the blessing of Him who hath called you with a holy calling ever rest upon you, and with a mighty power may He 'work in you both to will and to do of His good pleasure.'"

The Rev. Dr. WADDINGTON said he should feel ashamed of himself if he did not overcome his nervous feeling to express his deep personal obligation for this most excellent lecture. It had been extremely strengthening and enlightening, he hoped, to his own mind. He had read with extreme astonishment the tract to which the lecturer had referred. It was very beautiful in some parts as to its style, and he felt particularly grateful that attention had been drawn to it in such a discriminating and effective manner.

The Rev. J. S. WARDLAW, M.A., having been invited by the chairman to speak, also expressed the very deep interest he had felt in the lecture. He did not think it possible that they could have listened to a composition more fitted to impart instruction and to stimulate them in connection with the great work in which they were there engaged. He was especially pleased with the treatment of the writer to whom the lecturer had referred. A more complete and satisfactory answer to the objections could not well be imagined. He entered very heartily into the remarks made towards the close of the lecture about the study of the Word of God; and he felt assured that there was nothing that would more confirm faith in the great doctrines there revealed than a careful study, not of what had been written upon the book, but of the book itself.

The Rev. B. DALE, of Halifax, who was introduced as an old pupil of Mr. Newth at the Western College, said that in listening to the very beautiful and very able lecture just delivered he had felt himself back in old times again. The spirit breathed in the lecture was that which was breathed in Mr. Newth's teaching when he (Mr. Dale) had the opportunity of listening to it.

The proceedings were closed with the benediction.

DR. BUCHANAN, OF GLASGOW, ON THE RELATIONS OF CHURCH AND STATE.

The question of union with the United Presbyterians was considered at a meeting of the Free Presbytery of Glasgow, on Monday, Sept. 17. The subject had been remitted by the General Assembly to the several Presbyteries to offer suggestions, and on this occasion, Dr. Buchanan proposed a series of resolutions approving of the union, and pointing out certain things which required consideration. In the course of his speech moving these resolutions, the rev. Doctor said that there was one thing on which there was some disagreement, and on which a thorough understanding was important—the province of the civil magistrate in relation to religion and the Christian church. He went on to say:—

No one can read the "Articles of Agreement" on this subject, which the committees have already adopted, and which are printed in the report before us, without being satisfied that they embrace a very good deal of what we regard as most sacred and most vital regarding the doctrine of which they treat. They recognise clearly and explicitly the headship of Christ over the nations, and the obligation of civil rulers to submit themselves to Him officially as well as personally, and to regulate all that they do in both capacities by His word. They declare that the civil magistrate ought to embrace and profess the Christian religion, to further its interests among his subjects in every way consistent with its spirit and enactments, and to be ruled by it in the making of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction. They specify marriage, the Sabbath, and the appointment of days of national humiliation and thanksgiving, as practical instances to which these principles apply. They hold the civil magistrate excluded by Christ's express authority, from imposing a creed upon his subjects, and from interfering with that Government which Christ has appointed in the Church in the hands of church-officers. They condemn equally the Erastian supremacy of the State over the Church, and anti-Christian domination of the Church over the State, and all schemes of connection between them tending thereto; and they affirm that the Church and the State owe mutual duties to each other, and that, acting according to their respective spheres, they may be signally subservient to each other's welfare. In the weighty and well-considered paragraphs from which these sentences are taken, it humbly appears to me that we have the very core and essence of the doctrines which our own Church holds upon the great and momentous subject of Christ's Headship in relation to both Church and State, and for which she was especially called to contend and suffer at the period of the Disruption. It is quite true that in the "statement as to distinctive principles," the United Presbyterian Committee have set it down that "it is not within the civil magistrate's province to legislate as to what is true in religion." But is there not a sense in which all of us are prepared to say the same thing? Do we not all hold that it is not within the civil magistrate's province to legislate as to what is true in religion, in the sense of dictating to his subjects what they are to believe, or to prescribe a creed or form of worship? That is substantially what the United Presbyterian Committee meant, and must have meant, unless they intended flatly to contradict the very statements in which they had previously agreed. But more than this, the very sentence to which I have thus specially referred, has since last Assembly been under the consideration of the United Presbyterian Committee, and steps are in progress to recall it, as being open to misunderstanding, and to substitute for it another that will make their intended meaning clear, and that will bring out the fact that, in legislating as to matters within his own province, the civil magistrate may, and ought, to recognise what is true in religion. And, further still, my conviction is that when the statements under this first head of the programme are finally and fully adjusted, it will be seen that the United Presbyterian Committee are essentially at one with us in holding, not only that the civil magistrate "may" lawfully acknowledge, but that he "ought" to acknowledge "the creed and jurisdiction of the Church." In a word, I am thoroughly convinced that the closer we come to one another the more certainly will it appear that the difference on this head of the programme narrows itself to the one point of setting up by civil statute and endowing out of the national funds a civil establishment of religion. Now, as to what is to be ultimately made of this point of difference, I am not at present, and for the reasons already stated, going to speak. But there are one or two things bearing upon it which, when the question comes to be disposed of, it will be necessary to look at and to keep clearly before our minds. One of the things to which I allude is the place which the question of State-endowment support of religion has in the Confessions of the Protestant Church. Of course all the Churches of the Reformation hold the doctrine that these endowments may be lawfully given by the State and lawfully accepted by the Church. But an important question is—Did they make that doctrine a term of communion? Did they insert it formally and categorically in their several creeds, and thereby bind it upon the conscience of all who were to hold office within their pale? With the exception of a very slight and passing reference to it in what is called the former Confession of Helvetia, I am not sure that it appears in the Confession of any other of the Continental Churches. In the latter Confession of Helvetia, in that of Basle, of Bohemia, of Belgium, of Augsburg, of Wurtemburg, of Sueveland, and even in the old Confession of Scotland, the doctrine of the obligation of the State to endow the Church is nowhere stated. In all of these Confessions those great truths concerning the civil magistrate's relation to religion and the Christian Church, in which the United Presbyterian Church and our own are as one, are more or less explicitly proclaimed. But in all of them the question of the State's obligation to endow the Church is conspicuous only by its absence. But there is another important question in connection with this subject which will have to be looked at, and that is the place which the doctrine now spoken of has in the Westminster Confession of Faith. It is a fact of some significance that in connection with a case not belonging to the Disruption controversy, and in which the judges of the Court of Session could have had no particular temptation to lean to one side more than to another, they laid it down as one of the main grounds of their decision, that the obligation of the State to endow and maintain a church is not affirmed in the Westminster Confession of Faith. The case in question was that of the Relief Church at Campbeltown—"Smith *versus* Galbraith and others." It was alleged by the pursuer in the Campbeltown case that the Relief body had forfeited their right to the place of worship that was under litigation, because they had abandoned the church establishment principle—a principle which the pursuer held to be part and parcel of the doctrine of the Westminster Confession of Faith, which the Relief Church had subscribed, and by which, accordingly, they were bound. In answer to this argument of the pursuer, the Lord Justice-Clerk said—"The two chapters or sections of the Westminster Confession relied on, and which the Relief body subscribed, are to be found in the papers in this case. . . . It is pretty material to observe, however, that there are in those chapters *no words whatever* which directly amount to an obligation on the civil magistrate either to endow or maintain the Established Church." Lord Medwyn, who spoke next, said—"It is true when they—the Relief body—separated from the National Church, and set up a separate one, they adhered to the doctrine and discipline of the Church of Scotland, as contained in the Westminster Confession of Faith. I cannot say that I am satisfied that in this Confession I can discover anything about endowment by the State. . . . In the papers the portions of the Confession are given which are said to import the endowment principle. But a State might do all there mentioned, for the sake of policy and good government, without endowing a church." Lord Meadowbank, the only other Judge in the cause, spoke as follows on the same point:—"First, it is said that it is a fundamental and essential part of the faith of the Church of Scotland that the State shall endow and maintain that Church for the religious instruction of the people. On that proposition I entirely concur in the views which have been taken, and in so luminous a manner explained, by your lordship. I never heard that, spiritually speaking, it was required in the Established Church that the principle of a religious establishment, in connection with and endowed by the Sate, should be professed as an article of its faith. Sure I am, not a word having any tendency to such a doctrine is to be found in any one of the recognised Confessions of Faith promulgated by the Church from the period of the Reformation down to the present time." These explicit and remarkable statements, placed alongside of what I have said as to the Continental Confessions of Faith, evidently raise this question—whether, if we should make the recognition of the principle of State endowments for the Church a *sine qua non*, in order to union with other churches, we shall not be elevating that principle to a place and a prominence hitherto all but unknown amongst the Churches of the Reformation? If, indeed, the Free Church had made the Claim of Right, absolutely and without reservation, an article of faith in our communion, it might fairly be argued that the question was already settled. But the fact is altogether and notoriously otherwise. In the formula which is subscribed by all our probationers on receiving licence, and by all our office-bearers at the time of their admission, the words employed in reference to the Claim of Right are these:—"I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the protest referred to in the question already put to me." The reference to the same subject in the question thus alluded to is to the same effect, and is expressed thus:—"Do you approve of the general principles embodied in the claim, declaration, and protest adopted by the General Assembly of the Church of Scotland in 1842, and in the protest of ministers and elders, commissioners from presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God and the standards of this Church with respect to the spirituality and freedom of the Church of Christ, and her subjugation to Him as her only Head, and to His Word as her only standard." That is literally the whole of what is made binding upon the conscience of our ministers, elders, and deacons in relation to the Claim of Right; and in every word of the declaration so made, the United Presbyterian Church are entirely and absolutely at one with ourselves.

THE IRISH CHURCH.

Bishops' charges (says the Dublin correspondent of the *Times*) are coming out in rapid succession, and all of them, as if preconcerted, are uncompromising defences of the Irish Establishment, and loud fulminations against its "enemies." All who oppose it are denounced in no measured terms; and it is a

curious fact that the prelates who were promoted by the Whigs for their liberality are the most vehement in their denunciation, and the most determined against all Church reform. The more Liberal, the less tolerant. Dr. Fitzgerald no longer reflects the enlightened views of his friend, the late Archbishop Whately. One year's possession of a mitre seems to have deprived Archbishop Trench of his candour and discrimination in dealing with Church questions. Dr. Higgin, of Derry, regarded as the most Whiggish of all the Irish bishops, instead of reasoning calmly on the subject, falls into a fit of scolding, and imputes all sorts of bad motives to those who have a word to say against the abuses which he defends. To gloss, extenuate, palliate, and cloak abuses and anomalies seems to be their first great object; their next is to make Church reformers appear odious, and to have them confounded with the worst enemies of the State.

The Irish Primate (Archbishop of Armagh) is less violent than some of his brethren in the charge he delivered last week. His Grace denies the justice of the project to endow the Established Church in Ireland, with the Presbyterian Church and the Roman Catholic, out of the funds belonging as property to the first-named. He contends that the incomes of the Irish clergy could not be reduced without injuring the Church. He stands upon the Act of Union, by which, according to the Minister who represented the Crown when it was framed, Irish Churchmen were "constituted a portion of the religious majority of the United Kingdom." He contends that the disturbance of the Irish Church would increase the hostility to the British Crown which it is imagined that it would remove. He must regard the English Church's revenues as very precariously held if the Irish Church was to lose hers; the Regium Donum of the Irish Presbyterian Church would perish with the Irish Church endowments. The supposed "grievance" of the Irish Church was, his Grace added, a sentimental grievance—practical grievance there was none. The Church possessed but a very small share of what property was originally devoted to Church purposes. About 80,000*l.* of that property passed into the hands of lay impropriators, while under the operations of several Acts of Parliament the Church had been deprived of about 200,000*l.* per year. His lordship then went into statistics, showing that each benefice in Ireland had only an average income of 245*l.* per annum. He then stated that the property, commerce, and literature of the country was almost altogether in the hands of those who did not object to the Church, and attributed the recent attacks on it to the Ultramontane spirit of late developed among the hierarchy and a small portion of the laity of the Roman Catholic Church.

THE LONDON MISSIONARY SOCIETY.

The London Missionary Society propose to increase their income 10,000*l.* a year, and are now making an appeal to the churches on the subject. During the past week there have been anniversary services in the Congregational Churches of Leeds, which last year contributed nearly 800*l.* to the society; and on Monday there was a public meeting in Belgrave Chapel, presided over by E. Baines, Esq., M.P. The following is an outline of the addresses of the chairman and Dr. Mullens on the occasion as given in the *Leeds Mercury*:—

Mr. Baines, M.P., congratulated the meeting on the return of another anniversary of this society. It was one of the greatest and noblest societies that existed upon the face of the earth; and never so long as they lived, and never in the world to come, should they have cause to be ashamed of having been connected with this great society. It had attained the respectable, the most venerable age of three-score and twelve years. That was the ordinary term of the life of man; but in societies, in the great institutions of the world, it was a mere infancy; and they felt certain that this society had lost none of its strength. They might say that, like Moses, its natural force had not abated, and that at the present time its strength, its activity, its efficiency, were greater than at any other period of its existence. (Applause.) Its missionaries were more numerous, its stations were more numerous, its converts were more numerous, and they might rely upon a long continuance, he might almost say a perpetuity, of existence until its glorious work was done. (Applause) Its great objects were to promote the glory of God, and to attempt a spiritual transformation of the world which was now to so great an extent lying in darkness and in wickedness, and they could not have higher motives than these to call forth their zeal and energy in this good cause. (Applause.) They were favoured that evening with the attendance of a gentleman whom he was very much pleased to announce as the new foreign secretary of this society. (Applause.) They had not indeed absolutely lost, but he was afraid they were about very soon to lose, the valuable services of him who had been so long their eloquent and devoted foreign secretary, Dr. Tidman. Years pressed upon him; infirmity and disease had come upon him; and it was greatly to be feared that in this town they would hear his voice no more. He was happy to know, however, that the cause to which Dr. Tidman devoted his life would be most efficiently served by the gentleman who had been called home from the missionary field to fill the duties he so ably discharged. The Rev. Dr. Mullens was a missionary at Calcutta, and had occupied the most important of all the spheres of labour connected with the London Missionary Society. The society began indeed by attention to the cannibals of the South Sea, to the negroes of the West Indies, and to the Hottentots of the Cape, but it was soon found that another field had far stronger claims to their notice than any other sphere of missionary labour. There were 130 millions, some said even 180 millions, in the vast peninsula of India, now directly subjects of the Crown of this realm. There also was high civilisation, very ancient systems of philosophy, great intelligence, which he believed he might say with great truth, excelled our own. Such was the subtlety, such the cultivation, such the refinement of the Orientals, that their learning and intelligence was entitled to the greatest respect; but at the same time it was impossible to look with anything but the deepest pity on the depths of degradation and superstition in which they were plunged, and with anything but sympathy at the condition of so many fellow-creatures who were subjects of the same Crown which we rejoiced ourselves to own and to honour. (Applause.) India, therefore, became the chief object of attention of the London Missionary Society, and it was in the capital of that great empire that Dr. Mullens had been living during the last twenty-two years. That gentleman had a most practical knowledge of India; he had travelled it almost from north to south, he knew almost every one of its sixty missionaries, and he had been summoned home to take a part in Dr. Tidman's duties. It was most happily conceived when he was called home, to request him to make two excursions in order that he might more perfectly qualify himself for the duties he would have to discharge, and that he might report to the directors at home on the condition of the most important spheres of labour which the missionaries now occupied. The first of his tours was through Southern India, where many stations are now to a considerable extent Christianised, and the second to the still vaster field—China—where there were some 350 millions of human beings—nearly one-third of the human family. He had heard it said by many persons of the greatest cultivation, by statesmen, by politicians, by philosophers, that it was utterly hopeless to convert the Chinese to Christianity; in the first place because they were such abominable liars that it was impossible to believe anything they said, and in the second place because they were so wedded to their superstitions. He had no doubt that Dr. Mullens would be able to tell them that the task was not so utterly hopeless as it was imagined, and that there were things contrary to truth said in the west as well as in the east. (Laughter and applause.) The meeting would of course be desirous to know that the society with which they were connected was wisely, honourably, and efficiently conducted at head-quarters in this country; that their money was well expended, and that they themselves were well represented at head-quarters. During the last year a committee of inquiry had been appointed, in order to go over the whole of their organisation and their machinery, to examine into the statistical and historical condition of the society, and to find out what faults existed in order that they might be rectified. He should only be doing justice to the society and to the meeting if he read two concluding paragraphs of the report presented by that committee; and after hearing them he felt confident that in future they would work with greater confidence in this great cause. There was an entire concurrence in the following resolution:—

That, after an anxious and deliberate investigation (extending over several days) of every question which appeared important to the character and operations of the London Missionary Society, the committee are unanimously of opinion that it is in every way worthy of the confidence and support of the churches. Its history during the past is the record of remarkable triumphs of the Gospel abroad, and of a great quickening of religion at home. Its directors and officers (though, of course, not infallible) have conducted its affairs, on the whole, with a fidelity, wisdom, and success for which they deserve the thanks and confidence of the Christian churches whose affairs they have administered. The committee are, however, impressed with a strong conviction that the society does not receive from many of our churches the support which it may fairly claim, and they most earnestly commend it to their increased affection and liberality. The catholicity of its constitution, the noble character and illustrious achievements of its missionaries, the success of its enterprises, and the general efficiency of its administration, give it a high and honourable place among similar institutions. And the committee hope that, amidst the multiplying and legitimate claims of our home population, which are so nobly responded to, the church will not be forgetful of the high object of this society, hitherto so honoured of God, "to carry the Gospel into the regions beyond." (Applause.)

Dr. Mullens commenced by remarking that a very interesting period had been reached in the history of the London Missionary Society; for in whatever direction they turned their eyes they saw the fields growing, the spheres of labour well occupied with men, the churches numerous and strong, the native preachers and teachers increasing in number, with a very steady and decided increase in the number of their ordained native pastors and missionaries. (Applause.) After alluding to the prosperity of mission work in the South Seas, Madagascar, Africa, and other places, the rev. gentleman spoke at some length on the great extension of Christian enterprise which had been carried on in India since the mutiny, eight years ago. From the year of the mutiny the whole of the empire had taken a new start in the race of progress, in Government, in moral and social life, in education, and in missionary work, and the happiness and glorious results which would follow it was impossible to foretell. ("Hear, hear," and applause.) Since his return to England he had found few men who sufficiently appreciated the wonderful advance and noble position taken up by the Government in the empire of India. (Hear, hear.) In all the churches in India there were something like 50,000 communicants in connection with the twenty-two missionary societies labouring in that country. Four years ago there were 2,000 native preachers, properly so-called, 140 ordained preachers, and 1,500 Christian schoolmasters; so that there were something like 3,500 Christian converts employing their whole time, and paid for that employment, in the work of the Christian Church, being one man in every seven of the church-members engaged in the work of the Church. (Hear.) It was in the year 1852 when the work of training native converts for the ministry was taken up on a large scale in India. In that year they had forty-eight ordained brethren, but in 1862 they had increased to 140. There was one thing to which a great deal of the increased intelligence and education in these missions was especially due. Throughout India, the natives—especially in the middle and upper classes—were excessively anxious to learn the English language. The whole country was full of that desire. Why? Because the Government was English, the merchants were English, the language of the law courts was English, the accounts of mercantile books and the services of planters were all in English; and any native who knew the English language was certain of employment in any part of the country. In that way the English Government was exercising a most powerful, healthy, and valuable influence throughout the whole of the empire; and by teaching our laws, penal code, the administration of justice, by diligent, just, and honourable magistrates, to the millions who had no desire to learn our religion. (Applause.) The Government had established schools in the principal towns of the empire, and native gentlemen who had there received an English education were themselves most earnest to establish English schools within short distances of the chief cities. He had a great admiration for the Indian Government, and he did not see any Government in any part of the world to be compared to it. Although they had established schools, they started them with the theory that they were in that respect only helpers to the natives, and said that the moment the latter were able to take the matter into their own hands they (the Government) would withdraw, because it did not belong to their proper province. If all Governments had looked at the subject in such a healthy spirit, the controversies which had taken place on education would have ended in more satisfactory results. (Hear, hear.) He was glad to know that the tone of English education in the native schools, and especially in the three public universities, had been gradually growing year after year. (Hear, hear.) The moral tone of the literature, history, and philosophy taught in the universities and the colleges was of a very high order and very satisfactory. (Hear, hear.) But the Government had steadily set its face against suggestions some unwise persons had made that they should take a direct share in teaching Christianity. (Cheers.) Thus it was that the educational and Christian institution had proved to be institutions of great importance, and the missionaries were taking a full share in the work which was going on. The rev. gentleman entered somewhat minutely into an interesting statement as to the great change which Christian missions were steadily and gradually effecting in all parts of India in the moral, social, and religious conditition of the natives, and gave many cheering instances of the good they had been the means of doing amongst both the better educated and the ignorant classes of the heathen in Madras, Bombay, Burmah, and other places. A native professor had said that Hindooism must fall, but they must stand by it as long as it remained. That was his conviction. He had no faith in it whatever, but had no courage to cast it away. That was occurring throughout the whole of India, and was one of the noblest fruits of missionary labour. (Applause.)

BISHOP COLENSO.

Bishop Colenso writes a letter in the *Times* vindicating his consistency in using the Liturgy, notwithstanding his views on the Pentateuch and the opinions he has recently expressed as to direct prayers to the Saviour.

First, I recognise fully "the canonicity of the Pentateuch," and have never disputed it. Secondly, I must demur entirely to the statement (in a paragraph copied by the *Times* from a Natal paper) that the "foundation-stone" of the Liturgy of the Church of England is "the worship of, and prayer to our Lord." On the contrary, I have drawn attention to the fact that out of 180 collects and prayers contained in the Prayer-book, only *three* or *four* at most are addressed to our Lord, the others being all addressed through Christ to Almighty God. I have said that there are also ejaculations in the Litany and elsewhere addressed to Christ. But I have shown that the whole spirit and the general practice of our Liturgy manifestly tends to discourage such worship and prayer, instead of making it the "foundation-stone" of common worship. I have shown also that our Lord Himself and His Apostles invariably, in a multitude of instances, instruct us to pray to the *Father* or to *God*—to the Triune God, it may be, but never to the Son, never to the Spirit. It appears, therefore, that the practice in question is not based on Scriptural or apostolical authority, but is the development of a later age, and has very greatly increased within the Church of England during the last century, beyond what (as the Prayer-book shows) was the rule at the time of the Reformation—chiefly, as I believe, through the use of unauthorised hymns. I have pointed out also that in authorised Hymn-book of the Church of Scotland there is not a single instance of prayers addressed to Christ. On the above grounds, while I am prepared to use the

Liturgy of the Church of England as it stands, I object to multiplying prayers of this kind in unauthorised hymn-books, beyond what our Church has actually sanctioned.

The Liberation Society in Newcastle and the Recent Grant to the Church by the Corporation.—On Monday afternoon, a meeting of the committee of the Newcastle Branch of the Liberation Society was held in the vestry of West Clayton-street Chapel, Newcastle. There was a tolerably numerous attendance, and the Rev. W. Walters occupied the chair. The Rev. H. T. Robjohns said that he presumed that it was scarcely necessary he should go into all the details of the action which had been taken by the committee with respect to the grant of 100*l.* to the Willington Church by the corporation. He had prepared a memorial on the subject, which might be presented to the corporation at their next meeting, and which would back up the protest which had been lodged with the town treasurer against the payment of the 100*l.* The Rev. Wildon Carr said this was an exceptional case, or was considered so; but the discussion in the council showed that the principle of the Liberation Society was confirmed more than ever. Mr. Robjohns said that action had been taken by Mr. Anderson and others, and they had a great many backers. Mr. Anderson had sent in an injunction against the payment of the money on the ground that the grant was illegal, and the treasurer had not yet dared to pay the money. Application would be made to the Court of Queen's Bench for a *mandamus*, on the ground that the council had no surplus funds to grant the sum of 100*l.* to the church at Willington. He then read the draft of a memorial which he had drawn up. This was agreed to, and a discussion followed on the point whether a deputation should present the memorial or it should be entrusted to one of the members of the council. Ultimately it was agreed to request the sheriff (Henry Angus, Esq.) to present the document at the next meeting of the council. The committee then adjourned.

Church-rates in Wales.—The following is the summary of the Parliamentary returns of Church-rates made in the year 1863—4, referred to by Mr. Carvell Williams in his paper read at the Welsh Liberation Conferences:—

Diocese.	No of Parishes	Parishes making rates.	Not making rates.	Amount of rates.	No returns.
St. Asaph	189	57	104	£197	28
Bangor	189	19	137	2,187	33
St. David's	449	143	227	2,657	79
Llandaff.....	258	128	86	2,414	44
	1,085	347	554	£7,455	184

A very small portion of the rates made were for Church repairs, the rest being expended in connexion with the worship of Episcopalians.

The French correspondent of *Evangelical Christendom* states that M. Renan's new book has fallen flat from the press. We suppose this is owing to its not having been sufficiently denounced by bishops and clergy.

An oriental ecclesiastic, calling himself Bishop Julius of Iona, has arrived in England with the avowed object of promoting union between the English and Eastern Churches, and has been warmly welcomed in some High-Church quarters.

Congregational School, Lewisham.—On the 28th inst., the teachers, and former and present pupils of the above school presented the Rev. Thomas Rudd, B.A., with a valuable microscope, as a token of their affection and gratitude to him for his many acts of kindness and services to them for a period of nearly eight years. A short address was read by one of the senior boys, in which in the name of his schoolfellows, he kindly wished Mr. Rudd many happy returns of his birthday. Mr. Rudd responded in a few words, expressive of his heartfelt thanks, and best wishes for the future prosperity of the school. The proceedings were of a highly interesting character, and will be long remembered by those who took part in them.

Imperial Superstition.—It is sometimes hard to say whether superstition in high places or in low is the greater. The Paris correspondent of the *Daily News* gives the following instance of it on the part of the Empress Eugenie:—"To the late Count Baciocchi she sent, with a desire that it might be hung at the head of his bed as long as he was ill, a *reliquaire* described as 'the most precious jewel in the crown of France.' This is a rich casket manufactured by Froment Meurice, and containing a piece of Jesus Christ's linen, a piece of veil belonging to the Virgin Mary, a remnant of John the Baptist's grave-clothes, the talisman of Charlemagne, which the magistrates of Aix-la-Chapelle gave to Napoleon I., and a fragment of Charlemagne's right arm. The talisman contains two pieces of the true cross. The value of these relics is enormously enhanced by the fact that they were all in the Empress's bedroom when the Prince Imperial was born."

Horton-lane Mutual Improvement Society, Bradford.—The annual *soirée* in connection with this flourishing society was held on Thursday evening, in the Horton-lane Lecture-hall, which was decorated for the occasion with flags, pictures, mirrors, and statuary. The Rev. J. R. Campbell, D.D., president of the society, was in the chair. The report, as read by the secretary, Mr. Wm. Croft, was highly satisfactory. The attendance at the ordinary meetings had never been better. During the session lectures had been delivered by the Revs. J. R. Campbell, D.D.; E. R. Conder, M.A., Leeds; S. G. Green, M.A., Rawdon College; and G. W. Conder, Manchester; and Messrs. Dr. Parkinson, Alderman Law, and W. E. Glyde, besides public readings by some of the best readers in the town from works of standard authors. The members have the advantage of a carefully selected library in the various departments of science, art, and general literature. During the evening speeches, readings, and recitations were given by members of the society, the whole of the proceedings being enlivened by glees, songs, and duets, sung by a quintette party. For the coming winter, lectures are announced by the Revs. J. R. Campbell, D.D., J. C. Gray, Halifax; S. G. Green, M.A., Rawdon College; Robert M'All, Leeds; Bryan Dale, M.A., Halifax; and Mr. Alderman Law.

General Baptist Conference for the Midland District.—The quarterly conference of General Baptist Churches for the Midland District was held in Friar-lane Chapel, Leicester, on Tuesday week. The proceedings commenced with a public service in the morning, when the Rev. J. Woolley preached in the absence of the Rev. Mr. Clark, of Ashby, who through indisposition was prevented from fulfilling his engagement. The business meeting was held in the afternoon, in the chapel, when the Rev. J. C. Pike, minister of the place, presided. Reports were given in from the several churches, which in some cases showed that progress was being made, while in others affairs were represented as stationary. The reports having been concluded, it was announced that the Rev. I. Stubbins, of Quorndon, would represent the Assembly of General Baptist Churches at the forthcoming autumnal session of the Baptist Union, to be held at Liverpool. The churches of the district were also recommended to send delegates on their own account, to consist in each case of the minister and two delegates. The Rev. W. R. Stevenson, of Nottingham, submitted a proposition for uniting the Nottinghamshire and Derbyshire Association of Baptists with the Association of General Baptist Churches. It appeared that there is an association of sixteen Baptist churches in Nottinghamshire and Derbyshire and the neighbourhood, extending from Burton-upon-Trent to Boston, besides other Baptist churches in the district not in any way affiliated to other bodies. It was proposed to invite this small association and these scattered churches to join the General Baptist Association, as a preliminary step to larger measures for effecting a union between the two sections of Baptists. The Rev. T. Stevenson, while regarding favourably the proposition, thought it should take a wider range, and that steps should be taken at once with a view to comprehend the two sections of Baptists in the country in one union. The proposition held out the hand of fellowship to ministers and churches forty miles away, and did not recognise those in their own town. Ultimately the proposition was carried, with the addition of a sub-committee to report upon the whole case to the General Assembly. The conference was brought to a conclusion by the Rev. H. Wilkinson offering prayer. In the evening, a sermon was preached by the Rev. W. R. Stevenson, of Nottingham.

Music in Nonconformist Places of Worship.—Speaking of the present we have to chronicle the advanced phase of a great and salutary change, as great and salutary in its degree as that which has come over the spirit of the Establishment. This change has been of a twofold character. It has included an advance in musical efficiency, and the surmounting of an unworthy prejudice. With regard to the former, it matters little to inquire how it has been brought about, though it would be unjust to ignore the ceaseless and self-denying labours of men like the Rev. Mr. Waite who first set themselves to the task of reforming the music of their services. The work done hitherto has had for its principal object the spreading of so much musical knowledge among the congregation as will enable them to sing with the understanding as well as with the heart. The steady advance of this knowledge, aided of late years by the elementary system of Mr. Curwen, has been in many cases most remarkable, entire congregations being enabled with few exceptions to take their respective parts in the musical service. In one chapel that we have heard of the people are actually grouped according their voices, families on arriving at its doors separating, that pater may sit with basses, while mater and the girls go with the trebles. This may be and probably is an extreme case, but it is significant nevertheless of the great change of attitude towards art which is going on among the Dissenting bodies all over the country. Equal attention has been paid to the music as to its performance. No more admirable books for musical worship exist than those issued by the Dissenters. The days of "Cranbrook" and "Lydia" have long since passed away, the danger being, as some think, that the reaction from those monstrosities, as in the case of the Church, will be too violent. Let any impartial reader take up such an exclusively Nonconformist manual as the "Congregational Church Music" or the "Congregational Psalmist," and he will see whether a purer or more severe taste could be wished for than that which guided their compilers, who we have every reason to believe adapted their works to the prevailing taste of their public. So far the improvement has been of a similar character to that which has taken place in the Church of England, but it has gone beyond this point into a region where the parallel fails. We said just now that the Dissenters have surmounted an unworthy prejudice, and the fact is so. A very few years ago chanting, the oldest and grandest form of divine song, would have been looked upon with horror as something akin to the Scarlet Lady. The first congregation, or nearly the first, to move in this matter—one of the most intelligent in London, presided over by one of the most intellectual men of the day—encountered such opposition from its own members that only with difficulty was it arranged for one psalm to be tried for a given time by way of experiment. At the present time, however, chanting—and that of a decent sort—is the rule and not the exception in Nonconformist congregations, while simple and easy anthems are rapidly coming into equally popular use. —*Musical Standard.*

Religious Intelligence.

Special Services for the People.—The united committee for promoting special services in the theatres and halls of London will commence their operations for the season next Lord's Day, when the Surrey, Pavilion, Standard, and Sadler's Wells theatres will be opened for public worship in the evening. In a published statement on the subject, the committee say:—"The experience of seven winters has fully justified the correctness of the principle of action the committee have adopted. In seven of the London theatres, all of them situate in the more degraded parts of the metropolis, and also in the 'Alhambra' and 'Regent' Music Halls, the great central truths of the Gospel have been preached under their direction; and, on every occasion, these truths have been listened to by thousands of the working classes with marked attention, and without any of that irreverence many feared at the outset would be found to be inseparable from the associations connected with the buildings engaged."

Twickenham, Middlesex.—The anniversary services in connection with the Baptist Chapel, Twickenham, took place on Thursday and Sunday, Sept. 27 and 30. The preachers on Thursday were—in the afternoon, the Rev. L. H. Byrnes, B.A., of Kingston, who delivered an excellent discourse from Ephesians v. 2; and, in the evening, the Rev. Samuel Martin, of Westminster, founded upon Psalm xlvi. 10. Between the services a large party, adjourning to the schoolroom, sat down to tea; before and after which Mrs. Freeman, with the lady members and friends, did thriving business in connection with a "stall for the sale of useful and fancy articles." On the following Sunday morning, the pastor, the Rev. W. Freeman, preached, and, in the evening, the Rev. J. H. Jackson, the minister of the Twickenham Independent Church. Both addressed the two congregations, who will join in worship at the Baptist Chapel for several Sundays while Mr. Jackson's chapel is enlarging. The Baptist chapel has just been entirely cleansed and renovated. During Mr. Freeman's ministry here, some five years, Christian fellowship has been steadily on the increase.

Halifax.—On Monday a public service for the recognition of the Revs. Richard Ingham and J. H. Atkinson, as the co-pastors of North-parade Baptist Chapel, Halifax, took place, the proceedings being prefaced by a tea-meeting in the schoolroom, which was numerously attended. Mr. John Crossley had been announced to occupy the chair, but in his unavoidable absence the Rev. Dr. Underwood, president of Chilwell College, Nottingham, presided.

St. Mellons (Llaneurwg), Monmouthshire.—On the 24th of September, Mr. T. George, of Carmarthenshire College, was duly set apart for the work of the ministry at the Congregational chapel at the above place. Sermons were preached on the occasion by the following ministers,—R. Rowlands, of Aberaman; W. Morgan, theological tutor, Carmarthen; J. Davies, Cardiff; J. G. Thomas, Aberavon; H. Oliver, B.A., Newport; F. Evans, Merthyr; and J. Ll. James, Whitchurch. The Revs. T. L. Jones, Machen, and J. Thomas, Carmel, also took a prominent part in the recognition services.

Buntingford, Herts.—The recognition of the Rev. F. A. Warmington, who for some time past has acted as assistant minister to the congregation worshipping at Nicholas-street Chapel, Ipswich, under the pastorate of the Rev. John Raven, as pastor of the Congregational church at Buntingford, Herts, took place on Thursday, Sept. 20th. The service was commenced by the singing of a hymn, and after the reading of the Scriptures and prayer, a very lucid and able address was delivered by the Rev. T. W. Davids, of Colchester, who explained the principles of church polity among Nonconformists. The Rev. C. Wright, of Melbourn, then put the usual questions to Mr. Warmington, after which the ordination prayer was offered by the Rev. W. Griffiths, of Hitchin, and this was followed by the charge to the pastor, delivered by the Rev. J. Raven, who took for his text "A good minister of Christ." The service was concluded by prayer by the Rev. J. Stockbridge, of Gilden Morden. A cold collation was served in the assembly room, at which the Rev. F. A. Warmington presided, and in the evening a service was held, at which the Rev. W. Cuthbertson, of Bishop Stortford, preached.

Welford, Northamptonshire.—On Monday, Sept. 24, the foundation-stone of new school, classrooms, and vestry, in connection with the Independent chapel in this village, was laid by John Green, Esq., of Leamington. The service was commenced by singing, reading the Scriptures, and prayer, by the Revs. B. W. Evans, of Yelvertoft, and — Ault, of Kilsby; addresses being delivered by the Rev. W. H. Edwards, the pastor of the church, and by J. Green, Esq. Tea was provided gratuitously by the ladies of the congregation, of which upwards of 250 partook. In the evening a public meeting was held, presided over by John Green, Esq. The meeting was opened with singing and prayer by the Rev. M. Shore, of Husbands Bosworth. Addresses were subsequently delivered by the chairman, the Revs. Messrs. W. H. Edwards, Ault, Noyes, of Cricton, Evans, Shaw, and Braithwaite, of Theddingworth; prayer being offered by Messrs. Butlin, Billson, and Blackwell, closing with the doxology and the benediction. The pecuniary result of the day's proceedings

was upwards of 30*l.*, the members of the church and congregation having previously subscribed 175*l.* The total outlay will amount to nearly 400*l.* The commencement of the work, and the success of the above meeting, is entirely owing to the self-denying and indefatigable labour of the earnest, devoted, and respected pastor of the church.

Morecambe.—On Tuesday, Sept. 25, Mr. Charles Rhodes, of Airedale College, was publicly recognised as pastor of the Congregational Church at Morecambe. The following ministers took part in the services:—The Rev. E. Ollerenshaw, of Windhill, Bradford, read the Scriptures and offered prayer; the Rev. H. J. Martyn, of Preston, gave a practical exposition of a Christian Church; the Rev. J. A. Savage, of Gomersal, explained the circumstances which had led to the settlement of Mr. Rhodes, and proposed the usual questions, to which the young minister replied; the Rev. R. Bowman, of Heckmondwike, offered the ordination prayer, and the minister, with the laying on of hands, was solemnly set apart to the pastoral office. The Rev. Dr. Fraser, of Airedale College, delivered the charge to the young pastor. After the service, the ministers and students dined together at the house of Mr. William Jackson. Tea was provided by the ladies of the congregation at five o'clock. Afterwards, the Rev. James Wonnacott, of Hertford, Mr. Rhodes's former pastor, preached to the church. All the services were well attended. The audience included ten of the fellow-students of Mr. Rhodes, from Airedale College.

East Dereham, Norfolk.—On Monday, Sept. 24, a presentation tea-meeting was held in the Corn Hall of this town, in honour of the Rev. R. G. Williams, pastor of the Congregational church, who is removing to Penzance, having received and accepted a hearty and unanimous invitation to the pastorate of the Congregational church in that town. About 200 persons took tea together, in addition to about 150 Sunday-school scholars, with their teachers. After tea a public meeting was held, which was large and enthusiastic; many persons from the various congregations in the town coming forward to declare by their presence the esteem in which Mr. Williams is held. The chair was taken by the Rev. E. R. Hickman, of Wells. Addresses were given by the Rev. C. Goffe, North Walsham; the Rev. H. Cope, of Watton; the Rev. P. Colborne, of Norwich; and the Rev. S. Hawkes (Baptist), East Dereham. The addresses were upon various aspects of ministerial work, and the various relations which exist between pastor and people. During the evening Mr. H. Balls, sen., one of the deacons of the church, presented Mr. Williams with a purse containing upwards of 30*l.*, the greater portion of which had been subscribed by the poorer members of the church and congregation. In acknowledging this token of esteem, Mr. Williams briefly reviewed the labours in which he had been engaged, and gave some interesting information concerning the sphere of labour to which he is going. During the nine years that Mr. Williams has laboured in the town he has won the esteem and respect of Christians of all denominations, and the confidence of his brethren in the ministry.

Dukinfield.—On Saturday evening, September 22, the dedicatory service of the Dukinfield Independent Chapel was held in the chapel, and on Sunday morning sermons were preached on the occasion of its opening. The Rev. J. Hutchinson, of Albion Chapel, Ashton, was the morning preacher, while the Rev. T. Green, of Byecroft Chapel, preached in the evening. In the afternoon a united communion was held in the chapel, under the presidency of the Rev. J. T. Barker. On Thursday morning a service was held in the chapel, when the Rev. R. W. Dale, of Birmingham, preached, and at another service in the evening the Rev. Alexander Maclaren, of Manchester, was the preacher. The style of the new chapel is Byzantine or Italian Gothic; but the architects have not followed any particular precedent, and have produced a design expressive of the purposes of the structure, and economically adapted to the materials at disposal, viz., brick, with stone dressings. The cost of the whole of the works is as follows, viz.:—The building proper, 3,398*l.*; additional foundations, &c., 750*l.*; gas-lighting, heating-apparatus, carvings, &c., 632*l.*; total, 4,780*l.*; to which has to be added the preliminary expenses connected with the site. Advantage has been taken of the inclination of the site, and a capacious lecture-room provided underneath the chapel, capable of accommodating with comfort upwards of 250 persons. Adjoining the lecture-room is a large class-room, and a ladies' vestry or class-room.

Newcastle—Marlborough-crescent Chapel.—This chapel, which has been almost entirely rebuilt for the congregation recently worshipping in the New Town-hall under the pastorate of the Rev. B. Wildon Carr, has lately been completed, and on Tuesday evening, with a view of celebrating its inauguration, a tea-meeting was held in the chapel. There was a very large attendance, not less than three hundred ladies and gentlemen being present. After tea a public meeting was held, the Sheriff of Newcastle (H. Angus, Esq.) presiding. All the Presbyterian, Independent, and Baptist ministers of the town were present, or sent letters of apology. The chairman, in opening the meeting, briefly expressed the pleasure he felt in being present at the inauguration of the beautiful place of worship they were in. Addresses were delivered by the Rev. G. Stewart, Mr. Ald. Johnson, and the Rev. J. H. Rutherford. The latter congratulated Mr. Carr on his having been the means of erecting two chapels during the last five years, which was unprecedented in this town. He hoped and trusted that many more such buildings would be erected, and that in every one of them Christ would be worshipped sincerely. Dr. Murray moved a resolution expressing admiration of the generosity of R. B. Sanderson, Esq., in making over the freehold of the site as a gift, which was carried amid cheers. Mr. Sanderson, in returning thanks, said he trusted that the arrangement would be prosperous, and that it would tend to the glory of God, not only in the edification of the church and congregation, but in the good of the neighbourhood around. Mr. Sanderson concluded by moving a resolution of thanks to the Rev. C. H. Spurgeon for his liberal assistance and sympathy. It appears that the original chapel was given by R. B. Sanderson, Esq., and the cost of the alterations will be about 1,200*l.* Mr. Spurgeon, towards the sum, on certain conditions, finds 400*l.*, about 300*l.* has been collected, and Mr. Sanderson, besides giving the building, takes upon himself the responsibility of paying the interest on the other 500*l.*, which has been borrowed for several years. About 100*l.* more will be expended on fittings. There are schools behind the chapel, which are attended by about 200 children in connection with the chapel previously, under the superintendence of R. Burdon Sanderson, Esq.

New Congregational Church at Knutsford, Cheshire.—There was a numerous gathering of ministers and friends assembled on Wednesday at Knutsford to assist at the ceremony (the officiating minister being the Rev. T. Binney) of declaring open for Divine worship the new Congregational Church in that town. The opening service commenced at eleven o'clock, by the Rev. W. Alliott offering up prayer. The dedicatory sermon, by the Rev. Mr. Binney, was preached from a text in Hosea, wherein the prophet proclaims the visiting of the Divine displeasure upon Israel and Judah for building temples and multiplying fenced cities, while they forgot their Maker. The rev. preacher, whose discourse was marked by his accustomed vigour of thought and diction, was listened to with the deepest attention. At the conclusion of the service the congregation adjourned to the schoolroom, where, after luncheon, a public meeting was held, Mr. Samuel Rigby occupying the chair. Addresses were delivered by the chairman, the Rev. R. Alliott (the pastor), Mr. J. Thompson, Sir James Watts, and other speakers, the Rev. Thomas Binney closing the proceedings with the benediction. The speakers adverted to the prosperity of the church in Cheshire, and some of them passed a high eulogium on the liberality of many manufacturers and merchants who are connected with the adjoining county by commerce and with Cheshire by residence. Sir James Watts, for instance, was contributor of 250*l.* (exclusive of Lady Watts' present of 100*l.*); Mr. G. Hadfield, M.P., had given 100*l.*; and Messrs. J. Carlton, Thos. Watson, W. Armitage, and many others, had not only been equally liberal, but had expressed their willingness largely to increase their subscriptions on the understanding that their fellow-Congregationalists would bear their share in wiping out the remaining debt forthwith. It was announced during the meeting that subscriptions were being made which would go far towards effecting that object. The debt was about 1,100*l.* The announcement was also made that the church was indebted to Lady Watts for its handsome oriel window. This is of three lights, the centre one being occupied by a representation of Christ blessing little children. Under the picture is the legend, "Suffer little children," &c.; and at the bottom of the window is the following inscription:—"Erected to the glory of God, in memory of Abel Buckley, by Lady Watts." The costly altar cloth, of blue with gold fringe, and bearing the usual monogram, was the gift of Mr. Thos. Watson; and the communion table, a choice specimen of wood-carving, was presented as his own work, by Mr. R. Toft, of Knutsford. The building, which is in the early Gothic style of the French type, and having dressings in white Alderley stone, reflects credit upon the architect, Mr. J. C. Gilbert, of Nottingham. It is built to afford sittings for 400 people, the seats being all on the ground floor. In addition to the memorial window already referred to, there is a three-light window at the opposite end, and all the glass in the building is decorated. The schools are at the back of the church.

Bridport.—In the month of April last the foundation-stone of a Sunday-school room in connection with the Baptist chapel in Chard's Mead, was laid by the Rev. J. Rogers, the respected pastor of the Congregational church. The building is now completed, and at the same time the chapel has been repewed and beautified. The reopening services were commenced in the chapel last Tuesday afternoon, at which there was a numerous attendance. The preacher was the Rev. W. Brock, of London, who took his text from the 18th chapter of Exodus, and part of the 7th verse, "And they asked each other of their welfare." There was afterwards a tea and public meeting, at which there was a very large attendance, the chair being occupied by James Harvey, Esq., of London, who has generously assisted the undertaking. The Rev. T. C. Finch, the pastor, gave a sketch of the present movement, and said that, though they had received some 200*l.*, there was still more than 150*l.* to be paid. The Rev. E. Edwards, of Chard, said they had erected a commodious schoolroom and classrooms for the Sunday-school children, and they must see that the children regularly attended. The Rev. W. Brock followed. Referring to ritualism, mentioned by Mr. Edwards in connection with the church at Northmoor, the speaker said that the ritualists were trying to put the Nonconformists out of existence—either quietly or by force—but they must hold up as well as they could. The Lord was on their side, and they had nothing to be afraid of. They could dispense with the finery, and the haberdashery, and the millinery. (Laughter.) Why, it was enough to make English Nonconformists' hearts boil over, and their tongues boil over too, to hear what was said of them by the ritualists. He had been travelling in America, and he could tell them that throughout the whole of the United States a man was not reviled, or looked down upon, or spat upon, because he was not an Episcopalian. There was just as much contempt in England for Nonconformists as there was in America for the black people. But let them preach the Gospel, while others chose to set up the crucifix. He had journeyed through the south of America, and had worshipped with what was called an inferior race of people, and it did his heart good to see their enthusiasm in the Master's service. Why, it would be as difficult to find a man that did not eat, as a man that did not pray in these churches—and then how the women did join in the "Amen," to be sure! (Laughter.) Mr. Brock then told some racy anecdotes of the peculiarities of negro prayer and preaching. He related how, in their devotion to the cause, men would travel eleven hundred miles to be present at a religious meeting. He then referred to the general freedom in religious matters in America, and instanced the fact that he was invited, and accepted the invitation, of the President to open the Congress with prayer. He was asked to preach before the Congress, and he did so before senators and judges, although not in the Congress house, as that building was under repair, but in one of the large churches of the city. A hymn was then sung, and a collection made, after which short and appropriate addresses were given by the Revs. T. H. Leale (Wesleyan), J. R. Jenkins (Lyme), Kerr (Montacute), E. Edwards, and the chairman, and the proceedings, which had been of a most pleasing character, terminated.

Stroud.—Centenary of Rodborough Tabernacle.—A series of services have been held this week in celebration of the hundredth year since the erection of this place of worship. Three sermons were preached on Sunday by the Revs. Kilsby Jones, S. Thodey, and John Sibree. On Monday evening a meeting for devotion was held, at which the Rev. J. Rees, the new pastor of the place, presided, and addresses were delivered by the Revs. J. Sibree, E. Jones, and S. Thodey. On Tuesday morning a sermon on the Reformation was preached by the Rev. Dr. A. M. Brown. A cold collation was provided in the schoolroom, and in the afternoon a crowded meeting was held, under the presidency of H. O. Wills, Esq., of Bristol. The Rev. E. Jones, a former minister o the place, read a long and deeply interesting paper on the history of the Tabernacle, containing numerous references to and anecdotes of the originators, supporters, and ministers of the place. The chapel was built and the cause raised under the immediate auspices of the Rev. George Whitefield, who often preached in this neighbourhood. The celebrated Rowland Hill was another occupant of the pulpit for some time. After the reading of this paper, the Rev. Dr. Rees delivered an address on Welsh Nonconformity. The Rev. W. Young, of Gloucester, proposed a vote of thanks to Mr. Jones for his able paper, and requested its publication, which was acceded to, as was a proposition to print the sermon of Dr. Brown. About 500 persons partook of tea in the schoolroom, and in the evening another meeting was held, under the presidency of the Rev. J. Rees. The Rev. W. Blackhouse, a former minister, gave some reminiscences, and was followed by the Rev. S. Thodey, also a former pastor, who delivered an admirable address. The Revs. E. Jacob and D. F. Close also spoke. On Wednesday evening the proceedings closed with a thanksgiving meeting. The Rev. J. Rees was in the chair, and speeches were made by the Revs. Mr. Backhouse, K. Jones, and S. Thodey. All the meetings were well attended, and the proceedings were very enthusiastic.

Swansea.—New Congregational Chapel.—The interesting ceremony of laying the foundation-stone of the new English Congregational Chapel in Walter-street, Swansea, took place on Thursday, Sept. 27, under most favourable and auspicious circumstances. The site of the new building is commanding, and the building will be worthy of it, in the English pointed Gothic style. It will be the handsomest building in the town. At the south-west corner a tower will appear 65 feet high to the foot of the spire, the latter rising 50 feet above, or 115 feet in all. The entire scheme includes a chapel, capable of seating 1,000 adults, and measuring 95 feet by 50 feet within the walls; a large schoolroom, a lecture-room, infants' class-room, two vestries, and other apartments. At present, however, it is intended to erect the chapel only, and the vestries, &c., in immediate connection with it. When the whole group, including chapel and school, is completed, the general appearance will be very imposing, and present a line of building facing Walter-street 135 feet in length. The architect is Mr. H. J. Paull, of Manchester. The total cost of the chapel, with the tower, schoolrooms, and other buildings, will probably be between 5,000*l.* and 6,000*l.*, and of this amount a very large sum has already been raised, quite sufficient to justify the committee in the steps which they have taken. The proceedings in connection with the laying of the foundation-stone commenced at three o'clock, by which time there was a large concourse of spectators assembled. The Rev. Dr. Rees commenced the proceedings by giving out an appropriate hymn, after the singing of which the Rev. E. Jones, of Ipswich, offered prayer. The foundation-stone was laid by H. O. Wills, Esq., of Bristol, who offered an appropriate address on the occasion, and said that that was the twenty-ninth foundation-stone he had laid. Mr. Wills then deposited a large sealed bottle in the hole specially cut in the stone for its reception. The bottle contained copies of the local papers of the most recent date; also a copy of the *Nonconformist* and the *Diwygiwr*, together with the current coins of the

realm. He then spread the mortar with the silver trowel, after which the large foundation-stone was lowered to its long resting-place, and a few knocks having been given by Mr. Wills with the mallet, he said, "I declare this foundation-stone now properly laid in the name of the Father, Son, and Holy Ghost—the Triune God—and may the blessing of that Triune Jehovah rest on this undertaking. Amen." Another hymn was then sung, and the assembly dispersed. In the evening a public meeting was held at Trinity Chapel, under the presidency of H. O. Wills, Esq., when the Revs. E. Griffiths, Dr. Rees, J. Davies and J. Whitby, of Swansea; D. Anthony, B.A., of Tenby; E. Jones, of Ipswich; J. Davies, of Cardiff; Kilsby Jones and Mr. Paull, delivered addresses.

WESTHOUGHTON, LANCASHIRE.—Mr. Thomas Sheldon, of the Lancashire Independent College and Owens College, Manchester, has accepted a unanimous invitation to become the pastor of the Congregational Church, Westhoughton.

WOODBRIDGE, SUFFOLK.—The Rev. George Shaw, of Patricroft, near Manchester, has accepted a most unanimous and cordial invitation from the Independent church and congregation of Beaumont Chapel, Woodbridge, to become their pastor, and intends to commence his stated labours in that town on the first Sunday of November.

EWELL, SURREY.—On Thursday, the 20th ult., the Rev. J. Ellis, from the Western College, Plymouth, was recognised as pastor of the newly-formed church assembling in the above place. The devotional portion of the service was commenced by the Rev. Isaac Jacob, of Sutton. The introductory discourse was given by the Rev. J. Pillans, of Camberwell, from Eph. vi. 3—6. The usual questions were asked by the Rev. L. H. Byrnes, B.A., of Kingston, to which the young minister in reply gave clear and satisfactory statements of his own convictions of having been called to the ministry, his preference for the Congregational polity, and of his own doctrinal beliefs. J. C. Sharp, Esq., to whom the new interest is much indebted, in the name of the church and congregation stated the circumstances which had led them to invite Mr. Ellis to take the oversight of them. The Rev. S. Martin, of Westminster, in a most solemn and earnest manner offered the ordination prayer, which was accompanied by the laying on of hands. A suitable charge was then given by the Rev. J. M. Charlton, M.A., Theological Professor of the Western College, from 2 Cor. vi. 6, 7. The congregation was good. In the afternoon, after dinner at the Spring Hotel, a tea was provided in the chapel. The evening service was conducted by the Rev. S. Martin, who delivered to a crowded congregation a very impressive discourse from Isa. lii. 1, "Awake, awake, O Zion." The hymns were announced by the Rev. J. Ellis. The success which has already attended the labours of the new pastor give every indication that, notwithstanding the long-continued evangelical ministry at the parish church, it will be found that there is abundant room for a faithful Nonconformist ministry in the district.

THE LIVERPOOL BANQUET.

The banquet at Liverpool in honour of Captain Anderson, of the *Great Eastern*, and the gentlemen who have been engaged in laying the Atlantic telegraph cable, took place on Monday night, and was very numerously attended. There would have been many more present, but the promoters of the entertainment could not get the use of the Town-hall and had to put up with a small room. Sir Stafford Northcote, President of the Board of Trade, took the chair, and among the invited guests were—Lord Stanley; the Bishop of Chester; Mr. S. Canning, chief engineer of the Atlantic cable; Mr. Henry Clifford; Captain Anderson; Mr. Willoughby Smith, the electrician; Captain Hamilton, of the Anglo-American Company; Mr. William Barber, chairman of the Great Ship Company; Sir Chas. Bright, M.P.; Mr. Latimer Clark, engineer of the Atlantic Company; Mr. Tilley, Premier of New Brunswick; Hon. Chas. Tupper, of Nova Scotia; Mr. T. B. Horsfall, M.P.; Mr. S. R. Graves, M.P.; Mr. John Laird, M.P.; the American Consul, and several other gentlemen. The Earl of Carnarvon, Mr. Adams (the American Minister), Mr. Gladstone, and Mr. R. A. Glass, sent letters of excuse. Mr Glass is unfortunately very ill. The decorations were specially appropriate. Festoons of the Atlantic cable, from which hung real seaweed and coral, were suspended round the cornices, and in recesses were placed gilt grapnels. In the centre of the room a massive chain held suspended over the middle table the grapnel which finally raised from the bed of the Atlantic the long-lost cable of 1865. The lighter and more brilliant "effects" were produced by large mirrors fringed with evergreens and trophies of national flags—the ensigns of Great Britain and the United States being of course the most conspicuous. The leading idea of the evening was even kept in view in the bills of fare and the cards which designated the place each guest would occupy. The former of white satin, were printed like a telegraphic message sheet, and headed, "From the Chamber of Commerce, Liverpool, to the Layers of the Atlantic Cables," while the latter took the form of one of the envelopes in which messages are sent out by the telegraphic companies.

Sir STAFFORD NORTHCOTE proposed the health of the Queen, which was followed by that of President Johnson, and others specially appropriate to the occasion, including what the reporters call the toast of the evening, "Success to the Atlantic Telegraph Cables." Having proposed the latter toast, the chairman read a communication from the Earl of Derby, stating that her Majesty was desirous of testifying her sense of the merits displayed in this great enterprise, and had commanded his lordship to submit for special marks of her royal favour the names of those who, having had assigned to them prominent positions, might be considered as representing the different departments, whose united labours had contributed to the final results; and had further commanded him to convey her congratulations to all whose energy and perseverance, skill and science, had triumphed over difficulties, and accomplished a success alike honourable to themselves and their country. Her Majesty had accordingly directed that Captain Anderson, Professor Thomson, and Messrs. Glass and Canning should be knighted, and that Mr. Lampson, deputy-chairman of the original company, and Mr. Gooch, M.P., should receive the honour of baronetcy. If Mr. Cyrus Field received no such mark of royal favour, it was because her Majesty did not wish to interfere with what might seem to be the natural functions of the Government of the country to which Mr. Field belonged, and which he had served equally with this country in the work which had been done. The chairman in continuation said that Lord Derby had wished to confer on Captain Anderson some further mark more immediately connected with his own profession, but he had been greatly disappointed to find that neither the rules of the naval service nor the statutes of the Order of the Bath allowed him to do so.

Lord STANLEY had entrusted to him the toast of "England and America united," which he proposed after returning thanks for her Majesty's Ministers. In fulfilling the latter duty, Lord STANLEY said:—

It is often objected, and not without some show of reason, to our system of Parliamentary Government, that it produces changes of hands inconveniently often, and displaces men irrespective of personal merit or demerit from offices which, perhaps, at the very time when they quit them, they are most competent to fill. Undoubtedly these reasons are not without weight; but there are counterbalancing considerations which ought not to be lost sight of. These very changes keep up a spirit of healthy rivalry and competition, and they diffuse official experience amongst the members of both Houses, and thus strengthen what I may call our reserve force of working statesmen. They diffuse what, to my mind, is often more important than official experience—a sense of responsibility for Parliamentary criticism. There is no more effective check on reckless or capricious censure than when a man has to ask himself before he speaks of the conduct of a political opponent, "Suppose I were on the Treasury Bench, and had to decide this matter, could I take any other course?" Then, again, the demands of public life, at least in the House of Commons, are in the present day so severe, and the wear and tear, mental and bodily, is so great, that even the strongest and most energetic of our statesmen are the better for that compulsory position of comparative rest which the Opposition benches afford.

The noble lord remarked on the benefits which might result to both England and America by telegraphic communication, and observed that our new position would entail upon both nations new responsibilities.

I have sometimes thought (he said) that England and the United States are like two individuals related by family ties, both interested for the credit of their common family, both of whom would be sorry should any real harm happen to the other; but not always agreeing in ideas, and not being of a reticent disposition, they, however friendly, now and then use the privilege of relationship to express their opinion of each other's affairs in a manner which, though it may be frank, is not always judicious or agreeable. The lesson I draw from this is, that now we are going to be nearer neighbours we must learn to be sparing of such criticism ourselves, and not too sensitive or impatient when it is applied to us. We are bound to bear in mind that a common language, if it brings on the one hand immense advantages, has on the other some responsibilities and some inconveniences. In private life, probably, no man speaks of his friends in precisely the terms he would use were they face to face. Nations converse by newspapers, and every word which they say of one another is by the necessity of the case said also to one another.

In connection with telegraphy, two interesting announcements are made. The first is that the three cables in the Channel which were broken by ships' anchors during the recent gales have been repaired, and the communication between England and France and England and Belgium is re-established by all the Submarine Company's cables. The second announcement is that the Lowestoft-Norderney main cable was successfully completed on Monday afternoon. The shore end on the Hanover side was laid yesterday.

A SKETCH OF BISMARK.

A correspondent of the *Daily News*, writing from Vienna, gives an interesting account of Bismark, derived from an acquaintance who had just returned from Berlin, and had conversed long and freely with him:—

"I never yet," says the gentleman in question, who however, has had opportunities of meeting men of great energy and ability, "I never yet saw any one who so impressed me with an idea of power. Count Bismark believes in himself, and fully so. He believes he is called on to do a certain work, and that he is quite able to accomplish it. His power of endurance is very great. He often sits up night after night working hard. During the campaign he never slept more than three hours out of the twenty-four. This is less than Napoleon I., under similar circumstances, who took four hours' sleep. But you see the effect this constantly-continued work has had upon him. His face is seamed all over, he has quite dark lines under the eyes, and the eyes themselves are bloodshot. He looks like a man who is quite knocked up by being overworked. And yet he is gay and jovial, and pleasant and cheery. When I came in he shook hands, and at once offered me a cigar. I told him I did not smoke. 'Oh, nonsense,' he said, 'I am sure you do. Why everybody smokes; the whole world smokes.' What surprised me most was his thorough openness in conversation. Without the least reserve he spoke of his intentions, of the future of Prussia and of Germany. For one hour and a-half he thus went on speaking. His resolve is indomitable; but he also feels certain of going through with the work before him. The King is, of course, a mere tool in his hands; but it shows his great skill and dexterity in turning such an instrument to serve his purpose."

The correspondent says he had mentioned that Bismark was reported to have said that he had had the greatest possible trouble to get the King along, and that when the gap was to be crossed which separated peace from war, he could not get him over. Once over, however, there was no holding him, and he fairly ran away:—

He said the very same thing to me (said my acquaintance). His words were, "he took the bit between his teeth" (a literal rendering of the French expression). As I said before, it was the thorough openness of the man that so greatly surprised me. And there was no acting a part; it was no assumed ingenuousness; that you saw and felt at once. There is no stiffness in his manner, nothing ceremonious. He is quite natural, and there is nothing of the air or manner you expect to find in a Minister. He is all day long overwhelmed with business, with giving audiences, &c. I went to him in the Chamber, and sent in my card. He came out to me, and said he could not then stay, as he was just going to make a speech, but if I would come later in the evening to his house he should be happy to see me. When I went, a gentleman came into the ante-chamber to say the Minister begged me to wait a little; he was busy, but would soon see me. Even then, at that late hour, he was giving audiences. When all were gone, he came and led me into his room.

About Bismark's personal appearance:—

He is tall—more than six feet—and well and strongly built. He is a fine handsome figure, broad-chested, and gives you the idea of his possessing vigorous health. And he must have a good constitution to work as he does. He has a fine towering head, broad in front, broad too behind. The photographs of him are not like, they do not give you a notion of the man. I do not think him liberal in the sense that you and I are liberal. There is no doubt that what he thinks best he will enforce, but what he does is, he believes, for the good and glory of Prussia.

Postscript.

Wednesday, Oct. 3, 1866.

LATEST FOREIGN NEWS.

On the 23rd ult. the King of Hanover addressed a protest to the Cabinets of Europe against the annexation of Hanover by Prussia.

It is stated that Lord Lyons has been appointed British Ambassador at Paris.

The *France* states that the Emperor and Empress will proceed on the 10th instant to Pamplona, and will leave Biarritz on the 12th for St. Cloud.

The Marquis de Moustier has arrived in Paris, and taken the oaths of office as Foreign Minister.

A telegram from Pesth says that the Austrian Government has declared the recommendations of the committee of fifteen of the Hungarian Diet, in reference to the affairs of the kingdom, to be inadmissible.

The *Spenersche Zeitung* says:—"We learn, upon most trustworthy authority, that the relations between Russia and Prussia are very cordial. Of this Prussia has received from the Czar and the Imperial Cabinet unmistakable proofs."

The Roman *Official Gazette* points out that some articles recently published in the Italian semi-official journals, and the language held by Garibaldi at Florence, are not in accordance with the official declarations of the Italian Government, to the effect that the integrity of the present Papal territory is guaranteed to the Pope by the September Convention. The *Official Gazette* denies the assertion made by Garibaldi that the young Romans who joined the Italian volunteers are prevented by the Papal Government from returning to their homes, and adds that, on the contrary, many have already arrived in Rome, no impediments having been thrown in their way by the Papal Government.

About 5,000*l.* has been subscribed in Bombay for the Bengal famine relief fund. The accounts of the distress in the famine-stricken districts continue to be most appalling.

The Burmese kingdom continues in a state of anarchy.

The Indo-European telegraph has improved in working. Reuter's telegram from New York of the 4th inst. was received at Bombay on the evening of the 5th inst.

BRECON ELECTION.—The Conservative candidate has won the seat at Brecon, where the territorial authority of the Camden and Tredegar families has been too strong for the independent Liberals. Mr. Howel Gwyn polled yesterday 128 votes against 102 recorded for Lord Alfred Churchill.

MARK-LANE.—THIS DAY.

The supply of home-grown wheat on sale here to-day was very moderate. The trade for good and fine dry qualities ruled firm, at quite Monday's currency; otherwise, the market was quiet, at late rates. There was a good supply of foreign wheat on offer. Most descriptions were in fair demand, and prices ruled firm. Floating cargoes of grain ruled firm, at fully late rates. The supply of barley on sale was very moderate.

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The Nonconformist.

WEDNESDAY, OCTOBER 3, 1866.

SUMMARY.

JULY heat without a July sun—in London at least—is the characteristic of this opening month of autumn, but the absence of rain favours the gathering-in of the outstanding crops. A failure of the wheat crop, to the extent only of one-tenth as estimated by Mr. Turner, coupled with the inferior quality of the harvest, will necessitate a large importation of foreign grain, and thus cause a considerable drain of gold for the country, while the continued upward tendency of the Mark-lane market is, perhaps, a safe index of the serious extent of the calamity. But there is a brighter aspect of our material prospects. The revenue returns up to Michaelmas are highly favourable. All the great items show an increase on the quarter making an aggregate gain of 252,000*l.* as compared with the corresponding period of last year. Thus the temporary losses sustained by Mr. Gladstone's financial reductions are being repaired, and a surplus created which, if made up does not allow of more remissions of taxation, will repair the pecuniary damage which may result from a bad harvest. The Board of Trade returns also indicate a great and steady expansion of our foreign trade.

Now that the rinderpest has almost disappeared, public attention is again being directed to the continued high price of meat, and the alleged inordinate profits made by the butchers. Though there is doubtless truth in the complaint, it is to be borne in mind that the consumption of animal food in this country has been increasing for many years, and that new sources of supply are needed to bring down prices. The countless herds on the South American Pampas will, it is hoped, be at length made available for our markets. One day last week a dinner composed of *fresh* beef from the River Plate was served at the London Tavern, and the cases of raw meat opened in presence of the company, were as fresh as though the cattle had been killed but a few hours. There appears to be no doubt of the complete success of this invention for preserving meat—which is said to be effected by the introduction of a certain gas into the cases. By this means almost unlimited supplies may be obtained from South America, where cattle are killed by the thousand solely for the value of their hides; and this wholesome fresh beef can be retailed in London at from fourpence to sixpence a pound.

Lord Derby's Government deserve great credit for their promptitude in conferring distinction upon the enterprising men who have successfully completed the Atlantic Telegraph this year. This announcement was made at the Liverpool banquet in the most gratifying terms, and Sir Stafford Northcote vied with Lord Stanley in eulogising the skill and perseverance of the telegraphists who have gained this glorious victory over natural obstacles. The land lines of the telegraph through Newfoundland are still out of repair, but there is the prospect not only of a speedy completion of the long line of communication with New York, but a very large reduction in the charges of the company for messages. Before many months have elapsed, we may hope to have our daily telegrams of news from Washington as well as from Paris.

The return of Garibaldi to Caprera is the most significant sign that the war in Italy has ceased. Though the Liberator did not meet with much military success in the late campaign, he has exhibited a spirit of moderation and subordination to authority, which cannot fail to have a wholesome influence upon his countrymen. The party of action, if not quite satisfied, is appeased. Garibaldi loyally supports the Government in the attempt to make national unity a reality. It would be well if his illustrious fellow-labourer, Mazzini, were to pursue a like self-denying course.

The Prussian Parliament has been adjourned, after passing all the Government Bills, and the Royal patents have been issued for formally annexing Hanover, Electoral Hesse, Nassau, and Frankfort to the dominions of King William. While the King of Saxony has been so unyielding to Count Bismark that the negotiations have been broken off, and the ex-King of Hanover and his son still affect to cherish the hope that some day they will be restored to their dominions, other German Sovereigns are accepting their fate with better grace. The Grand Duke of Hesse, though obliged to surrender territory, advises his subjects to conform to the new state of things, and assist in the reconstruction of Germany. The King of Bavaria is now all for the Prussian alliance, and has conferred upon the Prussian Premier, the spoliator of his dominions, the highest distinction in his power. The old and despotic Duke of Saxe-Meinengen, having "retired from business," is succeeded by his son, who also recommends his subjects to look to Prussia as their future head.

France declines to reopen the Eastern question. This conclusion is the substance of M. Moustier's declaration to a Greek deputation which waited on him at Constantinople before his departure for Paris. Wishing well to Greece, the general state of political affairs in Europe will not, he says, permit France to support any revolutionary movement against Turkey. Left to themselves, the Cretan insurgents are succumbing to their Moslem masters, and when they have all submitted the Sultan promises an amnesty and a redress of grievances. The war of races will continue, but in a less violent form.

There have been rumours in America that if the autumn elections should condemn Mr. Johnson's policy, the President will declare the Democratic minority and the Southern representatives a legal Congress. Though the threatening language of Mr. Johnson would indicate violent intentions, such a *coup d'état* would utterly fail from want of support. Not only has General Grant cleared himself from all suspicion of complicity in the President's policy, but Mr. Johnson's Republican friends have abandoned him. The *New York Times*, which was the organ of the new alliance, now declares against the President's plan for admitting the South; and the restless politicians who have been intriguing for the reconstruction of the Democratic party are in despair at the decided resolution of the North to support the scheme of reconstruction adopted by Congress.

POLITICAL SERFDOM IN WALES.

THE work which the "Liberation Society" is just now carrying on in Wales has the strong recommendation of being both well defined and eminently practical. It has in view the wresting of fourteen seats in Parliament from the hands of a party which, for the most part, shamefully misrepresents the convictions and wishes of the Welsh people. It also aims at improving the representation in the case of some of the eighteen other seats now occupied by those whose names are on the muster-roll of Liberalism.

The purpose which it is sought to serve by this important, if not bold, project, is primarily religious rather than political. It is to assist in clearing Christianity from the reproach brought upon it by State-ecclesiasticism, and to give it freer play, by removing the legal ligaments by which its limbs are bound, that Welsh Nonconformists are urged to enter upon this electoral crusade. But in this case, as in many more to be found in the page of history, fidelity to their distinctive principles on the part of Nonconformists will be followed by collateral results of so beneficent a character, that even those who may be indifferent to their motives cannot fail to sympathise with and applaud their acts. It is, in fact, much more than the "liberation of religion from State-patronage and control" that is involved in the conflict to which Welshmen are summoned; for it is the liberation of the Principality from a state of political serfdom which has to be, and must be, effected.

Much stress has been laid at the recent Conferences on the bad votes, or the absence, of Welsh members of Parliament in divisions on ecclesiastical questions, but quite as significant as Mr. Carvell Williams' keen exposures is the fact, stated by the Rev. Henry Richard, that *his* analysis of the Welsh votes had elicited the fact that, in the struggle for free trade, as well as for other important objects which have been secured by modern Liberalism, the political influence of Wales has been thrown into the wrong scale. Even so lately as the last Session four of the professedly Liberal members for Wales were found among the opponents of Reform, and yet no one who knows anything about the Welsh people doubts that they were hearty free-traders, or that they are now staunch Reformers.

No division lists, however, can give a sufficiently exact idea of the present political condition of the Principality. To obtain that, the inquirer must go from Westminster to Wales, and explore the constituencies, as well as scrutinise the votes of so-called representatives. In another column he will find a trustworthy guide in his researches, in the able paper read by the Rev. Michael Jones at the Bala Conference. Both for its facts and for its style, it is a striking document, and one which we commend to the notice of all Liberal politicians, and more especially those in whose political speculations moral considerations occupy a high place. It contains a graphic and vivid description of a Welsh county bound hand and foot in the cords of intolerant landlordism, and as Merionethshire is not, so far as we are aware, exceptionally situated, we assume that we may add, *Ex uno disce omnes*.

Contrasting the true idea of representation with the actual representation of Merionethshire, the writer asserts with pungent directness that the county "never sent a real representative to the House of Commons."

> A great proportion of the land belongs to the Tories, and our Tory member represents land, game, dogs, horses, sheep, cattle, goats, fowls, turkeys, ducks, geese, and every other kind of property. Our Conservative member, we know, will do all in his power for the rights of the land. We are sure that the game, dogs, and horses will not be neglected, but will be most efficiently represented by him in the House of Commons. The fowls, the sheep, the cattle, and the goats, of Merionethshire need no Æsop to call upon our Tory member to attend to their interests. They are well represented in Parliament . . . The landlord steps forward, and tells the tenant that the vote is his, inasmuch as it is obtained in virtue of the land that belongs to the landlord, and, at the peril of losing his farm, in which much capital belonging to the tenant may have been invested, he is forced to vote as the landlord wills. Prior to the war in America, slaveholders had three votes for every five slaves . . . It would be more honest for the House of Commons to give a vote to the landlords for every 50*l.* tenant than to allow a system of voting that unmans the tenant, and makes a slave of him, under the pretence of giving him the privilege of sharing in representative government. . . . If Merioneth, or that portion of Merioneth that enjoys the franchise, were to go to the House of Commons, it would not give a single vote in Parliament as Mr. Wynne, its member, does. All the Tory members of Merioneth have always voted quite contrary to the convictions of the constituency. . . . A few of the leading gentlemen, who are Tories in politics, and High Churchmen in religion, nominate their candidate, and by means of the screw, force their tenants to vote for him, and he is returned as the representative of Merioneth, while the constituency does its best to reject him. He is not the representative of Merioneth, but of Wynnstay, Rhiwlas, and a few other places of less importance.

There is, of course, nothing new in this state of things, and, unhappily, we are too familiar with it to think it startling. There are English shires to which the description would apply, as well as to Merionethshire, but the injustice complained of is intensified in the case of Wales, by reason of the more decided Liberalism of the constituencies. And if "some of the Welsh barons convert Wales, so far as they can, into a Russia," the evil is aggravated by the fact that in Wales there are fewer controlling influences than in England, to hold in check those who seek to keep the people in a state of serdom.

If we may accept Mr. Jones's representations—and we have no ground for suspecting him of either untruthfulness or exaggeration—the demoralising effects of the existing *régime* are painfully evident in both the character of the landlords and the condition of their tenants. Fighting for "a blind and proud mastery over their tenants," these lords of the soil "cultivate the selfishness as well as the pride of their own hearts," and "degrade themselves in becoming hated oppressors, when they might be the revered leaders of freedom." It is to this hardening of their moral nature that we may trace those acts of petty persecution of which Welsh Dissenters might reasonably have complained more loudly than they have done—the refusal to sell or lease the smallest patch of ground for schools for the education of the young, or for places of worship, or of interment, for those who swell the rent-roll by cultivating the soil, or delving deep beneath its surface; and, sometimes, the ruthless ejectment of those who have, unfortunately for themselves, held buildings and sites for such purposes by a bond of honour, instead of by a strictly legal tenure. It is "the screw spirit" which, while displaying itself only occasionally in the form of electoral coercion, is always in existence, and makes its existence felt in all the varied phases of social life. As the result, we are assured, in language which — assuming the correctness of the facts—is that of just severity, "some of the landlords of Merioneth are despised as tyrants, as the enemies of liberty, and as drags upon the wheels of society."

Slavery has found plausible apologists in those who have pointed to the happy and contented slave, well cared for by his owner, and protected from many ills to which freemen are exposed; and there are, no doubt, in England, territorial magnates against whose lordship over the votes of their tenants may be set their personal kindness, their skill and enterprise as agriculturists, and their interest in the physical and moral welfare of the occu-

pants of their estates. In Wales, however, landlord domination does not appear to be accompanied by any such compensatory advantage. Of few Merionethshire landlords, at least, can it be fondly said,—

Him portioned maids, apprenticed orphans blest—
The young who labour, and the old who rest.

On the contrary, considerations of health, of morality, and of common decency, appear to have no place in the estimate which Welsh landlordism forms of its duties to its tenants and dependents. Thus we are told that in Merionethshire—

The buildings on some of the farms are most rudely constructed, as if intended at first for the backwoods of a colony, and are now in a dilapidated condition. There are hardly any huts in Ireland inferior to some of the dwellings of Sir Watkin's tenants, who, dispirited and heartless, wallow in filth. Many of the farmhouses have been so barbarously constructed that they have only one or two rooms, for men, women, and children to sleep in, so that grown-up daughters, sons, men-servants, and maid-servants, dress and undress in the presence of each other.

After this, it is not surprising to learn that bad farming is "another of the fruits of the screw in Merioneth"—that just where the screw is applied most vigorously farming declines most rapidly—that there is a bad understanding between landlord and tenant—and that while the county is peopled with "an active and thrifty set of farmers," and as good a peasantry as can anywhere be found, poverty increases, and that, with a view to game preserving, the "tenants' dogs and cats and such vermin as destroy mice are killed, until the country is swarming with mice and rats."

We have called attention to these painful details because they will prove to English Voluntaries, and English politicians generally, that it is not too soon to attempt to change the existing system of Parliamentary representation in Wales; that that object, though aimed at primarily for another purpose, is not sectarian but national; and that success will serve to elevate the general condition of the Welsh people, as well as to relieve their consciences and secure their rights. On these grounds, we claim for Welsh Nonconformists the sympathy and the practical support of Nonconformists, and of reformers elsewhere. It is help which can be paid back in the shape of Parliamentary and other alliances which English Radicals cannot afford to despise; while it is also demanded in the interests of humanity and of patriotism.

To Welshmen themselves we can but repeat, in varied phrase, that which they have lately heard from successive speakers and writers—

Who lives, and is not weary of
A life exposed to manacles,
Deserves them well!

We rejoice at signs of weariness which lead us to expect that presently the shackles will be snapped, and that those who now crouch submissively at the feet of men, their inferiors in moral excellence, will stand erect like freemen, and enjoy all a freeman's rights. In four Welsh counties, at least, the standard of revolt has been unfurled, and before long we hope to see it flying victoriously from one end of the Principality to the other.

"ENGLAND AND AMERICA UNITED."

THE proposal of this sentiment by the Secretary for Foreign Affairs at the Liverpool banquet on Monday was no mere formality. It sprang legitimately out of the celebration of the success of the Atlantic Telegraph; it was proposed by a statesman who, though traditionally a Tory, is thoroughly cognisant of the material and moral power of the masses of the community, and of the tremendous, if sometimes rough, vitality of the American Commonwealth. "England and America united!" This is hardly to be brought about solely by the new link of connection which has been formed between the two countries. But that great event—"the most marvellous triumph of mind over matter—of man over nature—that the annals of science," his lordship thinks, "have as yet recorded,"—is an exceedingly favourable opportunity for pondering over one or two matters affecting the good relations of these kindred peoples.

As Lord Stanley observes, England and America "have no opposite interests," and "united they are a match for the world." He compares them, not inaptly, to "two individuals related by family ties, both interested for the credit of their common family—both of whom would be sorry should any real harm happen to the other—but not always agreeing in ideas, and not being of a reticent disposition, however friendly, now and then claim the privilege of relationship to express their opinion of each other's affairs in a manner which, though it may be frank, is not always judicious and agreeable." His lordship, therefore, pleads that as we are going to be nearer neighbours with our Transatlantic cousins, we should be a little more sparing of criticism and not too sensitive when it is applied to ourselves. This is very courageous, timely, and gratifying language as coming from the lips of a Foreign Minister. There is need to give and take, and for the confession of faults, on both sides. The failings of our kinsmen are obvious enough. It is not needful here to dwell upon them. They result, in a measure, from the material condition of the country; still more from the antagonistic elements that have been drawn from ourselves in the shape of a large Irish immigration. It is not our free criticism, we imagine, so much as our ignorance of themselves that exasperates our American brethren. Educated society in England, as Mr. Cobden once observed, is prouder of the knowledge of Grecian antiquities and the legendary heroes of the ancient world, than of a people sprung from our own loins, destined to become the most powerful in the world, and of a country which will, in a few years, be the seat of a great Anglo-Saxon empire. Intelligent Americans are simply astonished at our inability to understand their affairs, while we show ourselves so conversant with every petty incident that affects any part of Europe, and the rise and fall of continental dynasties. Our ignoranee they trace not unnaturally to want of sympathy—our mistakes to unworthy prejudice or wilful misrepresentation. Practically, they are to us a foreign nation, rather than a kindred community—and can we wonder that so sensitive a people should resent the slight?

This latent and sometimes scornful antipathy, is the outcome rather of class prejudice than of natural dislike. The industry and manipulations of a great portion of our newspaper press, which *does not want* to see any good in America, because it seems to call in question the perfection of our institutions, are only too successful in misleading the British people. Though every one knows their *rôle* is to disparage democracy, and heap contempt upon "American institutions," their representations are still believed, but not examined. Respectable English journals draw their views of Transatlantic politics from the *New York Herald*, change when Mr. Gordon Bennett thinks proper to veer round, and swear by the glorious creed of American rowdies. Thus it has come to pass that President Johnson, while threatening to usurp the rights of Congress, has been in their eyes the Saviour of his country from a band of destructionists, and the claim of the South to return to the Union as favoured members of the commonwealth after being beaten, is held to be both just and reasonable. Without a blush, some of our papers, finding that they have entirely mistaken American politics, begin to hedge now that they perceive that the great mass of opinion in the North is against them, and that the lawless President is quite as likely to be deposed from power as to succeed in imposing his individual will upon an independent and self-governing Republic.

If we are now to become "nearer neighbours," would it not be wise as well as generous if Englishmen were to take into account the weighty reasons which should induce them to "fair, temperate," and we may add, indulgent, criticism of American idiosyncrasies and events? There is necessarily much that is diverse, if not divergent, between the two nations. But our interests and aspirations are common. We ought to feel a parental pride in the prosperity of a community which has sprung from the same ancestry. Surely this is not a case in which a cold neutrality or frigid indifference ought to mark our relations. England and America speak the same mother-tongue, support analogous free institutions, and are the two countries in the world *par excellence* which are a safe asylum to the exile from despotism. We know that progress there means the spread of enlightenment, the establishment of schools, the extension of the Protestant faith, the sowing of those seeds of civilisation and religion which both equally value. Here are the foundations of fraternal sympathy and affection. Do Englishmen recognise them? Hardly—so far at least as our educated classes are concerned. They have been only too ready to shake hands with those in America who openly forswear these beneficial agencies, and to ignore the blessings that flow from freedom in the United States by joining in the stupid and interested outcry against "American institutions" as though they were not tending in the same direction as our own.

It is this state of feeling which seems to us to be the real cause of estrangement between England and America. We cannot regard it without sadness. It is unnatural. If we knew more of our kinsmen we should undoubtedly like them better. Our institutions, the whole tone of the upper sections of society, seem to be so impregnated with aristocratic conceit and jealousy that we can hardly grasp our American brethren warmly by the hand lest we should be infected with their ideas. It is essentially a class feeling, which indicates the necessity for organic change. We cannot but hope that a large infusion of new blood into our constitution will not only purify and vivify our system of government, but modify, if it does not remove, the silly scorn and indifference with which American interests are ordinarily regarded, and bring out into strong relief those strong and noble affinities that ought to bind together in the closest bonds of affection the two great Anglo-Saxon nations of the world.

THE NEW MIDDLE-CLASS SCHOOL IN LONDON.

THE zeal and perseverance of the Rev. William Rogers, who has in various ways done so much to promote popular education, backed up by the liberality of City magnates, has met with its reward. The scheme of a great middle-class school in the City of London, available especially for clerks, small tradesmen, and artisans, is already partially realised. On Monday the first of these proposed institutions was opened with 300 pupils. The "plant" of the school has been found by bankers, merchants, and others, who have subscribed some £55,000 for the purpose. For the small charge of four pounds per annum the children of the classes referred to will be able to obtain a sound English education, and this sum will suffice to make the school self-supporting. The difficulties in the way of this enterprise seemed at first formidable. Mr. Rogers stated that when he began he was often confronted with what some called the theological question, and others the economical; but his reply was—"Away with the theological question, and away with the economical; let us begin." And said Mr. Rogers, "Here we are." All theoretical obstacles have vanished. The Church is allowed no exclusive claims in connection with the institution; the education is to be non-sectarian; and Churchman, Jew, and Independent, appeared on the same platform on Monday, to unite in wishing success to this new and promising scheme for middle-class education.

There has never been any lack of money for the support of such institutions. Educational endowments, adequate, if judiciously applied, to meet the wants of the middle-classes of the country, sufficiently abound. There are tens of thousands of pounds in the shape of charities perverted from their original object, or turned to sectarian purposes, which only await the advent of a strong and reforming statesman to be utilised for educational purposes. But to deal with these funds is a more serious matter than to raise fresh money. Our statesmen are more afraid of the cuckoo cry of "spoliation," and of being charged with assailing "vested interests" in endowments than of betraying the interests of the nation. It thus happens that though there are rich charities in London which are being squandered, it is easier to obtain subscriptions to the amount of 50,000*l.* than successfully to assail them, and the trustees of the City endowments have not contributed one farthing towards Mr. Rogers' new school. Surely this is a scandal that ought to be inquired into.

But, apart from this question, we cannot help thinking that the deficiencies of middle-class education in general have been greatly exaggerated. Such cases as the new public school in the City is designed to meet are exceptional, and peculiar to our populous towns; and large public seminaries are no doubt well adapted to supply the want. But we cannot understand why the mass of the middle classes should be unable to provide for the education, as well as for the maintenance, of their children. The neglect of this duty, wherever it has been found, has arisen rather from indifference to education than from want of means. And just in proportion as the demand has increased, the supply of good schools has kept pace with it. The scholastic profession has been rapidly rising, and the reports of middle-class examinations testify that a large number of private seminaries will, in their results, bear comparison with public schools. There are advantages peculiar to each. The former are more likely to turn out well-trained lads—the latter, sharp and hardy juveniles. But we cannot help thinking that it would be a national calamity if the rage for public schools were to impair the efficiency and success of institutions conducted by private enterprise, and specially amenable to the wholesome influence of parents. In the long run free competition will prove to be the best means of promoting the thorough training of the young, and of preventing the system of education from becoming stereotyped.

So long as England retains a dominant Church, public schools are always in danger of being turned into sectarian agencies. In London there is less chance of this unworthy object being effected; but in country districts there is hardly an educational foundation that has not been monopolised for the benefit of the State Church, or attempted to be so restricted in its scope. This obstacle in the way of a broad and catholic system of public education will always remain so long as the Universities, which supply the masters of our public schools, are mainly Church corporations. If the Rev. W. Jowitt, the head of the new City of London School, had happened to be a Dissenter, his eminent qualifications for the post would not have availed against that practical disqualification. Non-sectarian education is the present limit of our progress. By-and-bye perhaps society will reach the conviction that it is better for the interests of education that all our great seminaries should be able to avail themselves of the most efficient teachers without regard to their ecclesiastical bias.

THE ADDRESS OF SOUTHERN LOYALISTS.

Amongst the results following the Convention of Southern Loyalists at Philadelphia, reported in these columns a fortnight since, not the least important in its probable influence on public opinion, is the report of the committee on the non-reconstructed States which is published *in extenso* in the American papers. The coarse, angry, self-asserting speeches made by President Johnson, during his recent "stumping tour," as it is termed, will only prove to have prepared the minds of dispassionate observers the more readily to listen to the calm and clear statement of grievances recited by the loyalists of the South. Many of the leaders of this party are now suffering from the terrorism of the ruling powers in the South; they are exiled from their homes, because they cannot return to them in safety unless they consent to become traitors to the Union. "Loyal men," they say, "are taunted and threatened in private, and denounced in public assemblages. Bowed down and crushed by the foul spirit of a prevailing and clamorous disloyal population, many of our people are selling their estates for whatever they can get to procure money to enable them to leave and come North. During the continuance of the war rebels feared that punishment would be meted out to them for the wrongs done to Union men, should they fail in their objects. The fear was a protection, especially during 1863 and 1864. Now even this guarantee is taken away, for our persecutors are the vicegerents of the national power at the South. The Union man is discarded and abused. He has to look forward to a life of continual persecution for himself and serfdom for his children. The free North offers the only refuge. Without protection for the present and future there is no hope but in exile."

The massacre at New Orleans, the details of which are too well known, is a proof, if proof were needed, that these are no vague fears. The Convention which assembled there to discuss peaceably the question of reconstruction was forcibly broken up by the mayor of the city; the police, and many of the late rebel soldiers in citizen dress, firing upon the assembly with their revolvers and other weapons, killing thirty-seven, and wounding more or less severely no less than one hundred and thirty-six. Nor can it be contended that these citizens assembled with any intent to disturb the public peace, for on the side of the "authorities" one only was killed and ten slightly wounded. The report of the Southern loyalists very justifiably charges this murderous deed upon the President himself, who, assuming a power with which the Constitution does not invest him, "sent a dispatch, in which he used the following language, to Andrew J. Herron, Attorney-General of Louisiana, on the day of the massacre:—'You will call on General Sheridan, or whoever else may be in command, for sufficient force to sustain the civil authorities in suppressing all illegal or unlawful assemblies.' This," the report continued, "placed General Sheridan and the United States troops under the command of an Attorney General of a non-reconstructed State, whose greatest merit may be said to consist in the fact that he had served four years as an officer of high rank in the rebel army—giving him the power which the Governor himself could not exercise, and allowing him to say whether a convention of loyal citizens was unlawful, and compelling General Sheridan to enforce, by the strong arm of the Government, his interpretation." The mayor and his trusty police still retain office, and probably require only the occasion to repeat their deeds of valour. In the face of these facts it is all the more inexplicable that the President should number any supporters to his policy amongst loyal peace-loving citizens, and it is hardly too much to hope that Mr. Beecher will before long altogether abandon a policy which would restore to the authors of secession an increased representation and a continuance of office in the various States now out of Union.

The course urged by the Southern loyalists, the only one in their judgment by which a prepondera[t]ing power will be created on the side of loyalty, is impartial suffrage. "We submit," says the committee, "to the impartial judgment of the American people, if these State Governments, thus ruled by a disunion oligarchy, and based on the political disfranchisement of three millions of coloured citizens, and the social disfranchisement of the entire loyal white citizens, are Republican in form? Of doubtful legal existence, they are undoubtedly despotic, and despotic in the interest of treason, as we of the South know but too well."

The question of impartial suffrage is gaining ground rapidly. Those who have shrunk from introducing an element of discord into the programme of the Republicans have been forced to adopt it as the only basis upon which a large and liberal party can act with a whole heart. The doctrine of "equal rights" has ever found the most ardent champions, and no sound is applauded with greater enthusiasm by popular audiences.

It is probable, however, that the counsels of the more moderate politicians will prevail, and that the plan of reconstruction proposed by the "National Union Committee" will be adopted. Their proposal is to limit the representation of the Southern States to the proportion of the white population, and to balance their white population against that of the Northern whites in voting power both for Congress and for President. Meanwhile we shall watch the contest eagerly, and while we cannot but regard the policy of the National Union Committee as the most practicable and the most wise, we do not therefore undervalue the importance of a programme initiated by Southern men, in which negro suffrage is put forward as the only instrument "which will finally regenerate the South itself, because it will introduce and establish there a divine principle of moral politics, which, under God's blessing, will, in elevating humanity, absorb and purify the unchristian hate and selfish passions of men."

Correspondence.

MARRIAGE AT DISSENTING PLACES OF WORSHIP.

To the Editor of the Nonconformist.

Sir,—In reference to marriages at Dissenting places of worship, you were quite right in stating "that the presence of the registrar is indispensable; the presence of the minister is not indispensable." I was for a number of years a registrar in a country district, and have frequently married parties in a Dissenting chapel, no minister being present. But if there be a minister present *he* performs the ceremony according as his taste dictates, or the rites of the denomination to which he belongs require, the registrar being held responsible for the use of the very short formula required by law, and without the use of which he is instructed not to register the marriage. The register is then filled up as married "according to the rites and ceremonies of (the denomination to which the minister belongs) by me, A. B., Minister; E. B., Registrar." When a marriage is performed without a minister, the words "according to the rites and ceremonies of" are struck out with the pen, and also the word "by" and before inserted thus—"before me, E. B., Registrar." I may as well state that the minister, deacons or trustees of places of worship licensed for marriages, may reserve to themselves the power of refusing the use of the building for a marriage at which it is not intended to have a minister present.

Permit me also to recommend the Rev. R. Shelley to procure a copy of the "Instructions to Registrars" issued by the Registrar-General; it will enlighten him on several points in which he is evidently now in the dark.

I remain, Sir, yours truly,
Leicester, Sept. 29, 1866. E. B.

COLLEGES AND SCHOOLROOMS.

To the Editor of the Nonconformist.

Sir,—The Tonic Sol-fa movement was born of psalmody, and has been propagated and supported by its friends almost entirely for the sake of psalmody. Within the last few years it has grown markedly in the self-improvement of its teachers and pupils, and in the power and influence which always accompany self-improvement. It has also spread itself more widely than ever. But a few little things which might easily be removed by clergymen, ministers, churchwardens, deacons, stewards, conductors of colleges, and school managers, most miserably bar its usefulness. I will only complain of two of these hindrances.

The first is the unwillingness of the managers of schoolrooms to allow our teachers to use their rooms for classes, on reasonable terms. Year after year I have known of numbers of classes which have had to be given up because of the heavy charge for the use of the schoolroom. It has been a great pain to me to see some of our best teachers thus shut out from usefulness. If schoolmanagers wish to make a profit on the use of the schoolrooms, let it be an educational profit for the children of their schools, or the young people of their congregation. Let them claim that these shall be admitted at a lower price, or a certain proportion of them taught for nothing; but do not let the sol-fa teacher, who is doing an earnest work for the love of it—a work most helpful to the congregations around him—be borne down with the weight of pecuniary charges. Do not look upon him as a customer from whom you are to wring the highest price you can, but as a welcome friend who has come to help you in those religious and educational objects for which your schoolrooms were built. If such a one pays for the gas and the firing, surely it is enough. The friends who advocate this method are earnest Christian men, and would be glad in ever so humble a way to promote the service of the sanctuary, but they are often discouraged by the treatment they receive.

The other great hindrance which I shall name, is the indifference of the tutors and conductors of colleges to this great subject. It is most important that psalmody should be under the influence and direction of the minister, for then it necessarily becomes religious, and not merely musical. The man who is only musical wishes to enjoy fine music when he goes to church, and it does not matter to him where it comes from. It may be only an organ or a choir of paid voices that produces it. But the religious musical man seeks to bring music out of the heart and voice of the living church. He wishes *all* to sing and make melody in their hearts—young men and maidens, old men and children. He is content with simpler harmony and plainer tunes, so that this great religious object may be obtained. I am continually meeting with ministers who talk in the most crude and vacant way of this vital part of Christian worship, which it is the duty of their office to superintend. I am continually meeting with students who say, "Oh, that I could but pitch a tune at a prayer-meeting." When I ask, "Why do you not prepare yourself for so direct a part of ministerial work," the answer is, "We have not time." Not time! And yet these students have time for many other things which have not anything like the same strong practical bearing on their afterwork. Greek and Hebrew they should learn, for the Scriptures are written in those languages. Mental philosophy, logic, and theology are a necessity. Something of mathematics will be useful as a discipline; but why should the higher mathematics, or the advanced study of Latin, be allowed to push out of its place such a simple study of music as will enable the young minister to control the psalmody of his church. The Presbyterians of Scotland provide sol-fa lessons for their students without charge. Cannot Episcopalians, Wesleyans, Baptists, and Independents do the same?

Hoping that you, Sir, will urge attention to these points in the right quarters,

I am, truly yours,
JOHN CURWEN.

Plaistow, E.

CONGREGATIONAL CHURCH-BUILDING.

To the Editor of the Nonconformist.

Sir,—I am much obliged to "R. W. R. L." for his letter on church-building. With respect to the title, "Nonconformist Gothic," I have no great dislike to it, and wish that the critics your correspondent mentions had much more reason to sneer than they have at present. Let me be clearly understood,—we may be assured of this, as long as we build our churches like theatres or music saloons, as long as we build them them ugly and heavy in Byzantine architecture, or, worse still, in that horrid abortion called "Italian freely treated," so long we shall never hear a word about Nonconformist architecture. But let us build a few elegant churches here and there, with their "heaven-pointing spires," like those erected by Mr. Tarring or Mr. Pritchett, and we shall soon hear disparaging remarks about "Nonconformist Gothic."

I am often amused, and yet at the same time pained, with the unfair criticism which our churches receive when they have any claims to beauty and elegance. An illustration or two will bear out, in an architectural point of view, the truth of your leaders from week to week on Nonconformist "snubbing." At Harrogate, the Congregational Church is the finest building in that fashionable watering place. One day, as the omnibus was passing our church with three or four gentlemen in it, one of them, evidently a stranger, exclaimed to his companion, "What a beautiful church!" "Oh," says the other, "it is only a Dissenting thing." At Halifax a gentleman, struck with the beautiful tapering spire and the whole outward appearance of the Square Church, entered the doorway, and with evident delight and admiration gazed around. "Pray," said he to an individual, "what saint is this church called after?" "It is a Congregational church," was the reply. "A Congregational church! D——n the impudence of the fellows!" And away he went in a fury. "How do you like our church?" said I to a Churchman. "I like it very well, only I don't like the spire on one side." I did not ask him how many hundreds and hundreds of parish churches from Berwick to the Land's End have spires in a similar position, but I thought how easy it was to criticise when any one was anxious to do so.

For my part, I hope we shall have the manliness and courage to build in our own national Gothic architecture, despite the ignorance, malice, and envy of those who dread our appearing in any degree in perfect religious equality with them. Let us not, however, fall into the error, which is much to be avoided, of so "aping" the Establishment as to build our churches like New College Chapel, which your correspondent admires. I say it most seriously—I don't think we could have a worse model in the country, for although it is only small, it is very bad to hear and preach in. The transepts are sadly too deep, and the roof is not underdrawn. Then, does your correspondent know if it be cold and draughty? I have it upon good authority that the corridors of the New College are colder in winter than the atmosphere outside, and the classrooms of the same only get warm when the students are leaving for the day; and the architect of the college was the architect of the chapel. I cannot think that we ought to call New College Chapel a model, except a model to be avoided.

It does not require much discernment to see the difference between Free churches and State churches. For, I have no hesitation in saying that there ought to be a most important difference. As long as our churches are built for preaching and extemporaneous prayer, so long we must adapt our churches to meet our requirements. For this reason we ought not to have deep transepts, although there cannot be any objection to shallow ones. For this reason we ought not to have stone pillars between the nave and aisles, to obstruct the view, and no open roof for the voice of the preacher to be lost among the rafters. For this reason it is well in our larger churches to raise the walls high enough, but not too high, so as to admit light side-galleries, the bottom of the front of the gallery to be about eight feet from the floor of the aisle, so that the congregation may get as near as possible to the preacher, and he may feel that he has the congregation around him. I think it will be found that a double row of two-light windows is preferable to long lancets, for nothing can be uglier than the numerous Episcopal churches built twenty years or more ago, with their long lancets, and the whole of the churches built in the most miserable, pasteboard, carpenter's Gothic imaginable. When "R. W. R. L." hears any one criticising "Nonconformist Gothic," will he ask him what his opinion is of such portions

But I find I am writing too long a letter; but as your correspondent gave me a model to criticise, I will in all fairness give him one in return, which I consider infinitely superior for free church worship, and which he can see any Saturday afternoon. It cost, I believe, at least 4,000*l.* less than New College Chapel, and will hold comfortably nearly twice as many people, so I think on my part the comparison is not an unfair one. I refer to the new Wesleyan Church at Clapton, built by Mr. Tarring.

I am, Sir, yours truly,
A FREE CHURCHMAN.

P.S.—I need hardly state that I have no interest in any single architect, and my only desire is to see our free churches built in an efficient and a suitable manner.

CHURCH-RATE OPPRESSION.

To the Editor of the Nonconformist.

Sir,—Knowing as I do that your columns are always open to expose injustice and fraud in any shape, and especially that done in the name of religion, I feel sure you will find room for the following *gross outrage* (I cannot find a term more suited) which has just taken place in our town. The facts are these:—

A Church-rate is levied upon the inhabitants, and generally paid, but there are a few, more particularly belonging to the Society of Friends, who conscientiously object to the impost, and as a natural consequence these have been waited upon by the officers of the law. In one case the rate was 5*s.*, but the expenses had made it 27*s.* 6d., one of the items being a fee of 4*s.* for broker's time to attend with policemen to distrain. The policeman informs the broker that he wants 27*s.* 6d., and he, the broker, is to take what he will be able to allow 27*s.* 6d. for. The modest broker names the table, six chairs, and carpet, which I am assured it will take from five to six pounds to replace, for a rate which is legally only 5*s.* Another case,—a ladder was taken and 2*s.* 6d. allowed. A gentleman hearing of this, went to the broker inquiring for such an article, and the sum named was 13*s.* He then charged him with fraud, informing him he knew the facts of the case; and that is all that is done in the matter.

Now, Sir, these are facts; if I had read them I should have thought somewhat exaggerated, *but* knowing them as I do to be facts, they make one's blood boil with indignation.

I quite thought when goods were seized for the purpose of Church-rates, the parties seizing them were compelled to put them up to public auction. Feeling that the above ought to have a world-wide circulation, so that it may create, if possible, a more burning hatred against that system which perpetrates such acts,

I am, yours faithfully,
J. S. REEVE.

Chelmsford, Sept. 19, 1866.

PLEASURE FAIRS.

To the Editor of the Nonconformist.

Sir,—Hundreds of pleasure fairs are annually held in this country, the majority of them taking place in the autumn. They are admitted by all thoughtful persons to be the cause of much dissipation and misery, increasing idleness, drunkenness, uncleanness, pauperism, and crime, and involving a considerable loss of time, money, character, health, and souls; yet but little is done to counteract their pernicious tendency.

Permit me, therefore, to ask your readers to consider what can be done either to suppress them or mitigate their evils while they last. Greenwich, Camberwell, St. Bartholomew's, and other notorious fairs have been suppressed. I believe this was done by the magistrates in consequence of petitions from the inhabitants, but I shall be glad to have more accurate information from those who can give it. The worst of the existing fairs in the vicinity of London is the one held at Charlton in October. It lasts three days, and is attended by tens of thousands of people. Masquerading is extensively practised. It is a common thing to see men dressed in women's clothes, and women in men's. The evils resulting from it are truly legion, for they are many, as may easily be imagined.

But while these gatherings continue to exist, I am persuaded that very much more might be done to check their demoralising influences. I have seen the following plans tried with success in different places:—1. Tract distribution. A short pointed tract arrests attention, induces thought, checks levity, reminds of holier and happier days, shows that some one is concerned for them, and in some instances leads to their conversion.

2. Preaching the Gospel. This is more successful than inexperienced persons imagine. There are several fairs where the preacher draws as large a crowd as the showman. Good hymns heartily sung are a great attraction. These two plans are those chiefly resorted to by the Open-Air Mission.

3. A Bible or bookstall. At some fairs 100, 200, and even 300 or more Bibles and Testaments have been sold. Small attractive books and pictures meet with a ready sale. Or the books may be hawked without a stall.

4. Dissolving views or instructive lectures. These may be either free, or on the payment of a penny. A schoolroom or hall may thus be filled for a whole evening with people who will go away both pleased and profited.

5. Tea-meetings, followed by addresses. In some places the anniversary of the school or some institution is held at that time with the happiest results. Total abstinence meetings are also held in some places, and refreshment booths free from intoxicating drinks in others.

6. Texts of Scripture posted in conspicuous places, or carried in the form of banners. What more likely to arrest attention than such a text as, "Know thou that for all these things God will bring thee into judgment"? Some of these texts posted on walls in country districts have been known to remain a year, thus silently preaching to many persons.

It will be seen that these plans aim either to keep the people away from the fair, or to arrest their attention for good while there. I shall be glad to have other suggestions from those who have had experience.

Permit me also to say that the committee will (1) send agents to any part of the kingdom on the payment of their travelling expenses. (2) Send tracts to those who will distribute them at these gatherings. (3) Thankfully receive grants of tracts or money for this purpose; and (4), Send reports to those who wish to see records of race and fair visitation; forty-eight races and fifty-two fairs having been visited by us during the past year.

I am, Sir, yours faithfully,
GAWIN KIRKHAM, Secretary.
Open-Air Mission, 1, Robert-street, Adelphi, W.C., Sept. 27, 1866.

THE ABORIGINES OF SOUTH AUSTRALIA.

To the Editor of the Nonconformist.

Sir,—Many of your readers may have noticed in the South Australian papers of some time past the disposal of a subject which is always of great, and daily increasing interest. In the House of Assembly, Dec. 22, 1865, it was proved that the present condition of the aborigines in the far north of the colony was very deplorable. In addition to the sufferings caused at the time by drought, the tendency of the improvements introduced by the settlers was shown to be to clear the country of the wild animals and rude native produce which had been previously their chief sustenance. Nor could the squatters, themselves depressed, afford them any relief. The case then was beyond the reach of private benevolence. The number of the aborigines was considerable, and though they had borne their privations with wonderful patience and self-denial, it was proved that, destitute, ignorant, and debased, as they were, the only method to prevent outrage was to grant them aid from Government. And, seeing that under the circumstances disputes must arise between the native and aboriginal populations, it was resolved to afford this aid through means of a protector distinct from the special magistrate, as the magistrate could not have undertaken it without sacrifice of his impartiality. The position was exactly similar to one which the notorious Eyre, of Jamaica, occupied in the colony—his unfitness for which he has since so fearfully demonstrated. "The protector" (said the mover of the bill), "would be the advocate of the natives, their representative, their patron, and they his clients. He would have to identify himself with their interests whenever any collision occurred between them and the whites." The Government selected for this onerous and hazardous post the Rev. J. P. Buttfield, a gentleman who was spoken of in very high terms by the chief secretary and by several of the speakers, and whose appointment met with a cordial approval from both Houses of Legislatures and the people. Mr. Buttfield is a Baptist minister, and in addition to some knowledge of medicine, was spoken of as possessing all the qualifications that may render him entirely competent to the difficulties of the post. This intelligence must be gratifying to those who have any knowledge of the colony. It is but a little while since that sectarianism would have effectually barred the door against such men as Mr. Buttfield. His appointment is one indication that the times are changing, and that no longer there—

Coutume, opinion, reines de notre sort,
Vous reglez des mortels, et la vie, et la mort.

I am, Sir, your obedient servant,
Sept. 25, 1866. C. J. F.

Foreign and Colonial.

GERMANY.

Last Thursday the Prussian Legislature was prorogued till Nov. 12. The Ministers expressed the satisfaction of the Government at the settlement of the bills which had been submitted to the House during the session, and also the desire of the Government that the next session should be brief, in order to make way for the convocation of the North German Parliament (*Reichstag*).

The annexation of the German States to Prussia appears to be almost complete, even in a formal sense. The royal patents of possession are said to be ready, and will be promulgated in a few days. The civil administration of the States will be confided to Prussian officials, while all business properly belonging to the Ministerial department will be conducted at Berlin.

It is rumoured at Munich that, besides the treaty of peace, there has been concluded a treaty of alliance between Bavaria and Prussia, which stipulates for mutual aid in the event of an attack from without. The King of Bavaria confers the Cross of St. Hubert, the highest knightly distinction in his gift, upon Count Bismark for doing him the honour to strip him of his territory. The Grand Duke of Hesse, in a proclamation issued on his return to his States, takes leave of the people of the ceded provinces, and recommends them to give the Prussian Government their confidence and affection; while to those who remain his subjects he points out the wisdom of conforming to the new state of things, and frankly co-operating with Prussia in the reconstitution of Germany. He even expresses a hope that the League, of which Prussia is the head, will before long embrace the whole Fatherland. The old Duke of Saxe-Meiningen, who refused to enter the Northern Confederation, was compelled to abdicate, a division of the Prussian army having been marched into his capital to determine his resolution. In his speech on opening the Estates the new Duke declared it to be fitting that Prussia should be the leader of Germany. He further stated that he had gladly accepted, in the interests of Germany, the alliance offered by Prussia, and had recalled the troops that had joined the Federal army of execution.

The semi-official *Provincial Correspondence* states that there is no prospect of the conclusion of peace with Saxony until that country has given sure guarantees against the recurrence of those dangers which at the outbreak of the recent war menaced both Prussia and Northern Germany.

The Hanoverian Crown Prince, Ernest Augustus, has addressed a letter to the Hanoverian people, in which his Royal Highness expresses his thanks for the congratulatory addresses, bearing hundreds of thousands of signatures, which reached him on the occasion of his birthday. He assures the senders that, though at a distance, he thinks of them and of his severely-tried country with heartfelt affection, and he calls upon all Hanoverians to wait, with unchangeable fidelity to the King his father, in hopes of better times.

AUSTRIA AND ITALY.

The convention with Italy is said to be concluded. Austria is to receive 35,000,000 florins in silver.

A commission, under the presidency of General di Revel, has left for Venice to take possession of the war material belonging to the fortresses of the Quadrilateral. It was thought that King Victor Emmanuel would make his entry into Venice about the end of October. The plebiscite relative to Venetia will take place about the middle of the present month. The question will be put in these terms, "Do you wish to become part of the constitutional monarchy of King Victor Emmanuel the Second, King of Italy, and of his legitimate successors?"

A Turin journal, the *Provincia*, announced that the Italian Government, taking into consideration the approaching expiration of the term fixed by the Convention of September 15th for the departure of the last corps of the French army, has deemed it necessary to concentrate some troops upon the frontiers of the Pontifical State, "in order to prevent any act which thoughtlessness or malevolence might suggest."

From Florence we hear that the decree for the disbanding of the volunteers has actually been issued. Admiral Persano is to be tried before the Senate on charges arising out of the defeat at Lissa.

ROME.

The Empress of Mexico and the Pope have been exchanging visits at Rome. Situated as they are, it is probable their mutual condolences would be numerous and earnest.

The Pope has ordered a service in all the churches of Rome, to implore the protection of the Archangel St. Michael.

The *Mémorial Diplomatique* gives the following details of communications said to have been exchanged between the Pope and Napoleon III., with a view to the approaching execution of the Convention of September 15:—

It is certain that Pius IX. very recently, through Cardinal Reisach, declared to the Emperor Napoleon that he was firmly resolved not to quit Rome after the departure of the French troops, but that, relying upon Divine omnipotence and the protection of France, he would await all eventualities at the foot of the Holy Apostle's tomb. The Emperor commissioned Cardinal Reisach (who was presented to him at St. Cloud by the Nuncio about three weeks ago) to give the Holy Father his most solemn assurance that the protection of France would never be wanting to him, his Majesty's Government being thoroughly determined to see to the loyal and conscientious accomplishment of the Convention of September 15. This is the assurance alluded to in the circular of the Marquis de Lavalette when he said that in withdrawing his troops from Rome the Emperor left the protection of France as a guarantee for the Holy Father.

The above explanation of an equivocal expression in the circular will certainly fail to satisfy the Ultramontanists. The protection promised is only that specially limited protection contained in the Convention of Sept. 15, which certainly does not protect the Pope against his own subjects, if he cannot manage to conciliate their affections.

TURKEY.

Telegrams from Constantinople, while admitting that the Cretan insurgents had recaptured a position, state that they have since been repulsed with severe loss in several attacks which they made on the Turkish forces, and that they have been forced to fall back on the mountains. The *Patrie* publishes a telegram from Candia, dated the 20th ult., stating that a large number of the insurgents had laid down their arms, and that several chiefs had obtained permission to leave the country.

Advices from Constantinople state that the Marquis de Moustier had received a Greek deputation, who presented him with a congratulatory address, expressing the thanks of the Greeks for the protection of France. The marquis, in his reply, said that France had the moral and intellectual development of Greece at heart, but that the general state of political affairs in Europe did not permit her to support any revolutionary movement against Turkey.

The Servian Government has addressed representations to the Porte, insisting upon the evacuation of Fort Klinzoorink and Fort Elisabeth, near Orsowa. The Prince of Servia is about to proceed to Poscharewaz, where a camp of 6,000 district militia has been established for ten days.

It is stated that the diplomatic mission of Prince Stirbey to the Porte has proved successful, and that the Turkish Government have definitively consented to recognise Prince Charles as Hospodar of the Danubian Principalities. He will be formally invested with the title in the beginning of October.

It is asserted that the Marquis de Moustier, previous to his departure from Constantinople, addressed strong representations to the Turkish Government against any cession by the latter to Russia or America of ports in the Gulf of Ægina.

AMERICA.

By the Atlantic telegraph we have the following items of news down to September 28th:—The trial of Mr. Jefferson Davis has been postponed indefinitely. The President's supporters are less unanimous, and the Democratic-Republican alliance is growing weaker. The *New York Times* considers the President's policy to be a failure. General Dix has been appointed Minister of the United States in France. Mr. Seward had been seriously ill, but is now better.

By ordinary advices to September 19 we learn that the President and suite have returned to Washington from their Western tour.

The Soldiers' and Sailors' Convention assembled at Cleveland, Ohio, was largely attended. General Gordon Granger was elected president. The Convention adopted resolutions and an address endorsing the Philadelphia Johnson Convention, and opposing the constitutional amendment, as only effecting the prolonged exclusion of the Southern States from the Union. A telegram was sent to the

Convention by a mass meeting of Confederate soldiers at Memphis, stating that they were willing to leave the settlement of their difficulties with the soldiers of the Union.

A large and enthusiastic public demonstration has taken place in Union-square, New York, in order to support President Johnson's policy, General Dix presiding. The meeting deprecated the course pursued by Congress, and ratified the Democratic State ticket.

Meetings have been held throughout Louisiana and Mississippi in support of the platform of the Philadelphia Convention.

A Fenian delegation has visited President Johnson, and urged him to form a more liberal Cabinet, to appoint more liberal Democratic representatives, and remove the American consuls in Ireland for not standing up for the rights of adopted American citizens. The President expressed strong sympathy for the Irish, and said that determined action had already been taken to effect the release of the Irish prisoners.

New Orleans despatches to the 18th state that the news from the cotton regions reports serious and wide-spread injury to the cotton crop throughout Louisiana and Mississippi. Only a small district on the uplands of Mississippi seems to be exempt.

FOREIGN MISCELLANY.

The Duke of Augustenburg is, it appears, living in Vienna, in strict retirement.

A Chinese mandarin is expected to arrive at New York to study the institutions of the United States.

The Nile is still rising, and apprehensions are entertained of an inundation.

The Emperor Napoleon has been reviewing the ironclad squadron at Biarritz.

Prince Gortschakoff, the Russian Minister of Foreign Affairs, is expected at Biarritz early in the present month.

The Hungarian Diet will assemble at the beginning of November. A considerable number of troops are being conveyed from Vienna to Pesth.

The Marquis de Boissy, who made himself so ridiculous by his Anglophobia in the French Senate, died last week.

The *Pungolo* of Naples of the 25th says:—"This year also, by the grace of God, we have had the consolation of the miracle of St. Januarius. It took place, we learn, with surprising rapidity."

Count Bismark left Berlin on the 26th for Pomerania, where it is hoped, a sojourn of three weeks will re-establish his health. He will then, it is said, proceed to Biarritz.

The Princess Dagmar has arrived at St. Petersburg, and has had an enthusiastic reception. The wedding will not take place until towards the end of November.

Horseflesh as Food.—It is scarcely two months since the sale of this new kind of food was officially authorised in Paris, and the consumption is now considerable. The establishments for the sale of the flesh are under the surveillance of the Government veterinary inspector. A manufactory of horseflesh sausages has just been opened in the Avenue du Clichy.

The New Flag for Prussia.—A Berlin letter in the *Presse* says:—"It is asserted that as soon as the Royal manifesto relative to the annexed countries shall have appeared, the King will take the title of King of Prussia and Westphalia, seeing that Hanover and Cassel in other times formed part of this latter kingdom. Also, it is stated, the colour orange will be added to the two others of the Prussian flag, which will thus become a tricolour—black, white, and orange."

A Bad Character for the Italians.—I have been thrown during the last three months among all sorts and conditions of Italians; I have studied them under the aspect most favourable for such study—in hard times, and when kind actions were most needed; and I frankly yet deliberately repeat the assertion I have already made, that the Italians, as a people, are stingy and close-fisted, and that they must cure themselves of their shabby ways before they can ever lay claim to the attainment of national regeneration.—*Mr. Sala in the Telegraph.*

Floods in France.—Last week the rivers Allier, Loire and Yonne rose so high as to overflow their banks. In the department of the Loire the inundation is more disastrous in its effects than that of 1846. The telegraphic communication between the centre and south of France is difficult, but the floods are now subsiding. A subscription has been opened in all parts of France in aid of the sufferers by the late inundations. The Emperor has given 100,000f. towards the fund, the Empress 25,000f., and the Prince Imperial 10,000f.

Health of the Emperor Napoleon.—There is nothing in the condition of health in which the Emperor now is to warrant any apprehension which might not as justifiably have been entertained in the past: there is nothing incompatible with prolonged life and activity. Fresh air, quietness, and change will probably fortify the Emperor to meet satisfactorily all the possible physical and mental demands of his most important and laborious functions. It would be obviously improper to enter into details on such a subject, but we speak seriously and with a knowledge of the medical details of the case.—*The Lancet.*

Re-establishment of Slavery in Alabama.—As surely as the rebel States should obtain representation unconditionally in Congress would slavery be virtually re-established. Already Johnson's policy begins to make emancipation a farce. In Alabama, a few days ago, two negroes were sold into slavery for debts they had incurred before the war, amounting in all to thirteen dollars. It is useless to attempt to explain away this slave-dealing into a milder punishment, for one of these freedmen was bought for 600 dols., and the other for 750 dols. Men do not spend such amounts of money without making the investment pay, and the selling of freedmen for petty debts, with this precedent, will, unless the Government interferes, become common throughout the South.—*New York Tribune.*

The Insurrection at Palermo.—The letter of a resident at Palermo, dated Sept. 22, gives some details of the late insurrection. The writer says:—"In the province of Palermo, beyond the city and its immediate suburbs, for several months past the power to protect life and property seemed almost to have ceased. The papers teemed daily with notices of gang robberies, 'sequestrations' (*i. e.*, abductions for ransom), and murders of travellers and public officers. I understand that such notices rarely or never appeared in the official journal (*Giornale di Sicilia*), and I know that till within a few days of the outbreak they were entirely ignored in the Ministerial papers at Florence. The Venetian war had stripped Sicily of garrisons. There were, probably, not more than 1,200 men in the city, and these nearly all recent conscripts. The main body of these was concentrated at the Royal Palace." The rebels took possession of the city on Sunday, and it was not till Saturday they were expelled by troops sent from Messina, Naples, and Taranto. The rebels were not guilty of any atrocities or of much pilage.

Garibaldi.—Early last week Garibaldi arrived at Florence, accompanied by his daughter, his son Menotti, and General Fabrigi. An immense crowd awaited the general at the station, and accompanied him, with acclamations, as far as the Porta Romana, to the house of the Deputy Crispi. One letter says that he was received very cordially, but not with fervid enthusiasm. "He has rendered an immense service to his country; but as a legendary hero, he has evidently lost some of his prestige. He has had the misfortune of not having worked miracles; and consequently, in the eyes of many, he has again become a man like another." When the principal group of volunteers arrived on the plot of ground before the villa of M. Crispi, the general descended the steps of the principal entrance, and, silence having been obtained, spoke as follows:—

My Children,—I thank you for the testimony of affection you give me; be certain that my feelings respond to your own. A small number of evil-doers have troubled our satisfaction in at last seeing Italy one and independent. They are inspired by the priests, enemies of the happiness of our country. As long as the priests shall not have been put down, Italy will have neither true liberty nor property. Let us combat these reactionary ecclesiastics, who are at this moment our only enemies.

Some individuals having then cried out, "Death to the priests!" "No," said Garibaldi, with energy, "death to no one. Free Italy has horror to bloodshed." Then, casting an expressive look at the flag of the Roman volunteers veiled with black, he continued:—

Romans, you who have gloriously fought by my side during the last campaign, and who cannot yet return to your beloved country, I say to you: Have patience! for I hope that the year will not pass over without your being able to return to Rome delivered from the odious clerical yoke. Adieu, my children; whether near each other or at a distance, we are still united.

Garibaldi has left Florence for Caprera. A correspondent of the *Daily News*, who has been to visit Garibaldi at Florence, reports favourably of the Liberator's health. "His 'wound of 1862,' the general told us, had towards the close of the campaign broken out again, and given him some inconvenience, but otherwise he was in all respects well. In the face he looked not only quite as young, but stouter and stronger than when he was in London."

THE CONDITION OF JAMAICA.

At the anniversary meetings of the Birmingham Auxiliary of the Baptist Missionary Society last week, one of the speakers was Mr. William Morgan, who went out to Jamaica at the beginning of the year as the representative of the Anti-Slavery Society. The following is the substance of his remarks on the subject at the public breakfast:—

Mr. W. Morgan said that since his return from Jamaica some four months ago, he had longed to pour into the ears of his friends the story of the investigation in which he took part. An invitation for that morning seemed to give him an opportunity, but still he felt that he must confine their attention to missionary work, while he endeavoured to lay before them some of the latest information in reference to Jamaica, notwithstanding the exhaustive speech on the same subject by Dr. Underhill on the previous evening. On landing at Jamaica he was surprised to find everywhere gratifying and interesting associations connected with the town of Birmingham. At Kingston he could not forget that the principal church was once under the charge of the Rev. Mr. Colthart, a well-known minister in Birmingham, who had been one of the earliest of their missionaries, and who had a congregation of some three thousand people. That church afforded proof of the sad dilapidation that had occurred throughout the land, for he found the place now occupied with a congregation of about three hundred. Passing on to Spanish Town, in the burial-ground connected with the noble Baptist chapel there rested all that remained of one who went out from this town—and whose brother was now present. He was only permitted to look upon the scene of his labours, for the second day after he landed Mr. Griffiths was seized with the malignant fever of the country and died. Passing on to Falmouth, he found himself standing in William Knibb's pulpit, and it was no slight pleasure, far away from home and friends, to find the name of a Birmingham sculptor on the marble monument placed there to immortalise that great man. On the Good Friday—for on that and the following days the Royal Commission was not sitting—he visited one of the old Baptist missionary settlements at Four Paths, once the scene of Mr. Hand's labours, who was now pastor of the church at Luton, the son of a good man whom they knew well as the evening lecturer in Cannon-street Chapel in this town. He went on the Saturday with the minister to a religious service at midday. The people came into church with their burdens from markets, and engaged in prayer, and it was pleasant to hear their simple earnest language. When he was introduced as a stranger from England, the words of kindness and the messages of love with which he was charged to the people of England would have done anyone's heart good to hear. He shortly after found himself treading the mountain road to Hoby Town. Dr. Hoby, it would be recollected, was Mr. Vince's predecessor, and many years ago that excellent man lent money to missionaries, with which they purchased land on which the people might form settlements, other philanthropists had done the same, and through that instrumentality was to be ascribed the existence of 60,000 freeholders in the island at the present moment. Hoby Town is a lively spot, high up in the mountains, but the books and maps that are published say nothing about it, or any similar settlements. One of the great troubles and difficulties a stranger had to encounter was to know the position of various localities where prosperous populations exist. The maps gives the names of estates, but as many of them are abandoned, a traveller may often suppose he is in a deserted land, though large settlements, buried in the luxurious foliage of the country or elevated on mountain slopes, may be near at hand. Hoby Town had been in existence twenty-seven years, but its name does not appear in any map of the island. There was another place of the same kind bearing an honoured name—Sturge Town. There Mr. Hodges laboured, and the inhabitants began to build a new place of worship, but were delayed by the troubles and poverty which fell upon them, and when he (Mr. Morgan) was there, the people were plucking up their courage to finish the work. When he was there he found the people worshipping in a place the roof of which was nearly all gone, and he promised that he would try to influence some Birmingham people to send them help, in honour of the good man from whom the settlement derived its name. He mentioned these circumstances because he wished the meeting to understand that though these villages were widely separated from one another, in all those places the people cherish with the greatest delight their association with this country. In travelling through the island he felt ashamed on one occasion to find a freeholder of considerable substance running barefoot behind his carriage in his anxiety to show his own little sugar-mill. He had been a slave thirty years previously; when he heard that he (Mr. Morgan) was from Birmingham, and knew Mr. Sturge, who had been his personal friend, nothing would do but that a visit should be paid to his sugar-mill. That man was at the head of a little community who were doing the best they could to raise themselves in the social scale. He was the treasurer of a bank which twelve years ago that man and his associates (without the slightest help from any white, and rather hindered than helped by the Moravian missionaries, who were afraid that the natives were going too fast and would get into trouble), started with a capital of 40*l.*, and they had now a capital of 700*l.* all lent out in small sums to black persons, and when he (the speaker) was there the money was in the hands of 107 persons, all of whom were using it in extending their cultivation and gradually growing up into a wealthy middle-class. Cultivation in Jamaica was passing into the hands of the coloured people, and it was the business of the people of this country to help them in their onward course. It was stupid for any man to imagine that all the trade of that island must come through the whites, and he would earnestly invite the attention of thoughtful men of business to the subject. It was a mistake to suppose that sugar and coffee were the only two things that Jamaica could produce, as that country could produce anything that could be grown in a tropical climate. The heaps of ginger he saw there were most extraordinary, and it was well known that ginger was capable of being converted into one of the most delicious sweetmeats that could be put on the dessert table. They might also obtain a large supply of tobacco, which the Spaniards produced in large quantities on the sites of the estates which are now abandoned. There were also large products of honey, bees' wax, cocoa-nut oil, cotton, arrowroot, and dye woods, the production of which ought to be fostered and encouraged. He would say one word about Calabar, which he regarded as one of the first educational establishments he ever saw; and when he went to the institution, and saw Mr. East, the principal, he was assured that not a single planter in the island had visited the place for twenty years. The truth was that as a rule the white planters had no sympathy with the missionaries, and that the property of the island was steadily acquired by the blacks. In conclusion, Mr. Morgan expressed his regret at the abolition of the House of Assembly in Jamaica, although he believed that for a time it was best the country should be governed direct from England. He deplored the jobbery which had made

it necessary to destroy the oldest of the representative systems of government except England, and expressed a hope that ere long the constitution would be restored, and the 60,000 black freeholders admitted to the franchise, which they had never yet enjoyed though fully qualified for its exercise.

In reply to Sir Samuel Baker's assertion that the negro "has little in common with the white man beyond the simple instincts of human nature," the Rev. S.W. Holt, now of Crosby Garrett, Westmoreland, but up to his twenty-third year a slave in Jamaica, publishes in the *Spectator* the following facts:—"Why, sir, there is not a single profession or trade in Jamaica which has not among its representatives a negro. There are, as you well know, negro members of the House of Representatives who may be supposed to possess *at least* a sufficient glimmering of reason to enable them to discern the meaning of the laws which they enact, there are negro lawyers, negro doctors, negro ministers, negro merchants, negro managers of estates, negro sea captains, and negro schoolmasters. The head master of the Wilmore Free School at Kingston, one of the largest educational establishments in the island, is a negro, as are also the engine-drivers on the only railway in Jamaica. In fact, sir, in that island both the lives and the property of vast numbers of the inhabitants are entrusted to members of that race which Sir S. Baker regards as possessing only the 'simple instincts of human nature.' How wonderful, truly, must be the 'simple instinct' which enables our negro engineers to manage the extensive sugar-refining machinery on our plantations! A 'simple instinct' has induced the negroes to erect, at their own expense, a large school for the education of their children, in the New-road district, between the parishes of St. Elizabeth and Westmoreland. This school is taught by negro masters, is supported by negro contributions, and is managed by a committee of negroes. In the very same district a bank has been established by the negroes, which is conducted by the 'simple instinct' of a negro manager, and receives the small savings of the negro inhabitants of the district. Though established only three years, this bank has, at the present time, deposits to the amount of about 500*l*. I need hardly tell you, sir, that throughout the whole island the soil is tilled, the crops are cultivated, and the markets supplied by negroes. An association has been recently formed by the 'simple instincts' of the negro freeholders for the transmission direct to England of their produce, and the first-fruits of this society have just been brought to this country in the shape of a cargo of produce worth about 700*l*."

The well-known "Jacob Omnium" has published a very effective reply to Sir S. Baker's theory about the negro, in the shape of a newspaper letter. He remarks that though Sir Samuel and Lady Baker were very fortunate in residing so long unscathed among the tiger negro race of Central Africa, the evidence of Sir S. Baker concerning that race is no doubt decisive; but that as to the tiger negro of the West Indies, he himself, as a Guiana planter of thirty years' standing, is perhaps even a better authority. He remarks that during these thirty years a chronic struggle has been going on between planter and labourer as to the rate of wages, and the amount of labour which even high wages should command. The planters have therefore imported Malay, Coolie, and Portuguese labourers to eke out the labour supply, and yet during the whole of that time there has been but one serious riot between the Creole negroes and the immigrants, in which riot no lives were lost; and "J. O." remarks that the British navvy is not so tolerant of foreign competition, as the recent extrusion of the Belgian spadesmen from the Sussex railway works shows. The criminal statistics of British Guiana show such crimes as arson, murder, and rape to be almost unknown, and this though the planters' houses are very thinly scattered over a wide surface thickly populated by negroes.

THE PROSECUTION OF MR. EYRE.

Mr. John Gorrie, barrister, who went out to Jamaica under the auspices of the Jamaica Committee, has addressed the following letter to the Marquis of Lorn:—

My Lord,—You assert in a late letter to a public journal that I have shirked saying one word against the position you took up—viz., that for the mistakes committed by Mr. Eyre he has suffered enough, and that the opinion of the country has already given a verdict that makes further prosecution utterly unnecessary. Those, you add, who now desire a trial, do but wish to strike a fallen man. I had no intention of shirking that point, and I will now give you my opinion explicitly for what it is worth.

To consider this question solely with reference to Mr. Eyre, is to take a very partial and superficial view of its momentous nature. The personal security of the Queen's subjects is worth some consideration. The right of the subject to trial by jury in cases of alleged treason, or rebellion, is not unworthy of being defended. The subjection of all under the sovereign to the law, whether the governor of a distant colony, or those more immediately under the eye of authority at home, is a principle too sacred to the constitution to be tampered with, or left to the loose tribunal which you call the opinion of the country, and which, if judged of by the utterances of several of our most eminent literary and scientific men, condones every deed of ruthless barbarity perpetrated in the island. So far as I know the feelings of those who call for a prosecution of Mr. Eyre, nothing is further from their thoughts than the wish to inflict suffering on him, however little scruple he had to inflict needless sufferings and cruel wrongs upon others; but their determination is to vindicate the law which has been broken in a manner which they regard as most dangerous to the liberty of the subject.

I hope the prosecution will embrace General Nelson and Lieutenant Brand, as well as Mr. Eyre. There were instances of persons put to death where law, justice, and humanity were even more grossly outraged than in the case of Gordon, and for which those two officers appear to be more directly responsible. Although I wish no harm either to General Nelson or Lieutenant Brand, I certainly do wish both the army and navy to be taught that they cannot kill "like fun" in cold blood with impunity. The tone of the officers in both services with whom I came in contact was much improved before we left the island—in the navy especially, after Admiral Hope has reprimanded Lieutenant Oxley, and told him he had exposed himself to a prosecution for murder; but there still is much to be done to teach these gentlemen that the civil law is their master, and that the life of the humblest subject of the Crown is sacred in the eye of the law.

The charge against Mr. Eyre as governor, and the other officers who were the executive military authorities, is, that they caused Mr. Gordon, Mr. Samuel Clarke, Mr. Henry Lawrence, Mr. William Grant, Mr. G. Mackintosh, and numerous other persons, to be tried for treason, sedition, or rebellion, and put to death, contrary to the laws of the country, in the following, among other, particulars:—

1. Trial by jury was refused, and the privileges granted by the law to accused persons were denied, although the ordinary civil courts were open, and no martial law prevailed at the place where Mr. Gordon and Mr. Samuel Clarke were apprehended.

2. A military court tried and condemned to death these and numerous other prisoners for alleged crimes, which, on the face of the charges, were committed before the proclamation of martial law was issued, and some of them for alleged offences which were not crimes known to the law. According to my reading of the constitution, a trial by a military court for offences which on the face of the charges were committed, if at all, before the publication of the proclamation of martial law, was a trial by those who had no authority to try, and the putting to death of the Queen's subjects by those who had no authority to inflict capital punishment. "If he that gives judgment of death against a person hath no commission at all, if sentence of death be commanded to be executed by such person, and be executed accordingly, it is murder in him that commands it to be executed, for it was *coram non judice*."— (Hale's "Pleas of the Crown.")

3. In the case of Gordon, not only were the proceedings in defiance of the law in all these particulars, but from the recorded opinion of Mr. Eyre, who was the supreme civil and military authority, he sanctioned the execution, not because Gordon was guilty of treason or complicity in the actual outbreak, but because Mr. Eyre believed the outbreak would not have taken place had not Gordon at some time previously uttered words which were construed into the convenient plea for tyrants of "guilty agitation."

You think Mr. Eyre has suffered enough. My reply is, the law has not been vindicated. The executive have removed him from office, but the Ministers of the Crown cannot determine whether the law has been violated. The constitution of our country has wisely placed the power of investigating crimes neither in the Crown, nor in the Parliament, nor in the people, but in the judges to determine the law, and in juries to ascertain the facts. If some poor Highlanders were to seize upon any portion of the Argyll estates, would you consider they had suffered enough by being dismissed from office as labourers and sent home to their families? If, on the contrary, you would consider it menacing to the best interests of society to suffer the poor to break the law with impunity, how much more dangerous to the community must it be to permit higher offenders to escape who have made sport with human life? You saw little of the effects of the Eyre policy in Jamaica. It was your more pleasant occupation to travel about the country and be hospitably received everywhere. You were saved the sad necessity of listening to the harrowing accounts of the sufferers. We, whose task it was, on behalf of the Jamaica Committee, to investigate the details, have our minds more forcibly impressed with the terrible policy of the late governor—its merciless and its needless severity. If the law has nothing to say to deeds like these—if one portion of society can applaud the hero of the gibbet and the lash, while another portion exclaims, "Poor fellow! leave him alone; he did it all for the best"—I see nothing before the country but an outburst at no distant day of a contempt for law, by which the order to which you belong must be the first and the worst sufferers.—I am, &c.,

JOHN GORRIE.

Tanfield-court, Temple, Sept. 26.

LONDON MIDDLE-CLASS SCHOOLS.

The opening of the City of London Middle-class Schools in Bath-street, City-road, on Monday, was attended with some ceremony, having taken place in presence of the Lord Mayor, Alderman and Sheriff Waterlow, and Mr. Sheriff Lycett, the Right Hon. George Goschen, M.P., and Mr. Alderman Lawrence, M.P., two of the members for the City; Sir Anthony Rothschild, Mr. John Abel Smith, M.P., Mr. J. P. Gassiott, the Rev. William Rogers, rector of Bishopsgate; Mr. Samuel Morley, Sir Mordaunt Wells, Alderman James Lawrence, the Rev. Dr. Mortimer, the late, and the Rev. Edwin Abbott, the present, head master of the City of London School; the Rev. W. Jowitt, M.A., and a numerous company besides. About 300 boys, the first pupils of the new seminary, were also drawn up in line in the playground while it proceeded. The Lord Mayor, in taking the chair, explained the nature of the education to be given. Education, like everything else, was a question of degree. He was speaking then of that middle-class institution, and not merely as confined to London proper; and he hoped that the children who were to enter those establishments would receive a thoroughly sound commercial education, to fit them for that position in life which they were likely to occupy. Who were the classes that were to resort there for education? They were the children of clerks, warehousemen, and traders—a meritorious class of men, for whom he had great regard. No man held in respect higher than he great classical scholars and luminaries; but he held at the same time that hexameters were of little use in warehouses, counting-houses, or in entering-rooms. What was wanted there was a sound practical education; that boys should be taught to read, write, cipher, and draw, and if a little French could be taught them so much the better. He was, therefore, delighted to find that the object of this middle-class school was to give a thoroughly sound English education. He hoped the example set by the City of London would be followed by the large manufacturing and agricultural towns throughout the country.

The Rev. WM. ROGERS, the honorary secretary, read a report of the council, and its adoption was moved and seconded by Mr. Goschen, M.P., and Sir Anthony Rothschild.

Mr. SAMUEL MORLEY was satisfied that there were hundreds of parents waiting to see the results of this school, and that by the multiplication of such schools a great necessity of the present day would be supplied. He had lately read in a report on common schools in the west of England that to such an extent was instruction stimulated in those schools that the middle-classes would have to look out, or the classes beneath would overtake them in the matter of education. He believed the council were now meeting that demand for middle-class education in a most efficient manner, and he congratulated them on the selection of the head master. (Cheers.) But Mr. Jowitt's success in conducting the school would mainly depend on the co-operation of the parents who might send their children to it, for a vast deal of the teaching at school might be undone by the want of kind and proper discipline in the homes. (Hear, hear.) He believed there never was a time when education was more thoroughly appreciated than at present, or when knowledge was felt to be a pleasure as well as a power, and what they wanted was a thoroughly good education which should fit a youth to take his part in the future battle of life.

Alderman James Lawrence, the Rev. Mr. Jowitt, the head master, and Mr. Abel Smith, M.P., subsequently made various complimentary speeches. The proceedings concluded with a vote of thanks to the honorary secretary, Mr. Rogers.

Mr. ROGERS said that when he first took up this question of middle-class education he was often confronted with what some called the theological question and others the economical; but his reply was—"Away with the theological question and away with the economical; let us begin." And, said Mr. Rogers, "Here we are." (Laughter.)

The meeting then separated.

PRESENTATION TO MR. HANDEL COSSHAM.

It will be remembered that Mr. Handel Cossham was the second Liberal candidate at the late Nottingham election, and that while Lord Amberley was returned, Mr. Bernal Osborne, with Tory aid, obtained a majority over Mr. Cossham. The friends of that gentleman resolved to mark their sense of his services by the presentation to him of a testimonial consisting of a very elegant *épergne* and a silver tea and coffee service of the value of 150*l*. A neatly engraved inscription appears upon the *épergne*, as follows:—"Presented, together with a tea and coffee service, to Handel Cossham, Esq., by upwards of 1,000 electors and non-electors of the borough of Nottingham, as a token of their esteem, and of admiration of his zealous advocacy of Liberal principles, and of the manner in which he conducted the electoral contest for the representation of that borough in Parliament, in May, 1866." The coffee-pot also bears a similar record of the presentation. There was besides an address engrossed on parchment and beautifully illuminated, which besides its local references expressed an earnest hope that the day was not far distant when Mr. Cossham's voice would be heard in Parliament, in support of the good cause for which he had so earnestly worked.

The presentation took place on Tuesday in the Industrial Exhibition Hall, which, large though it is, was densely crowded and beautifully decorated. From 3,000 to 4,000 persons were present. There was a band present which played at intervals during the tea, and was assisted by a choir. The chair was occupied by Dr. Ransom, who made the presentation. Speeches, highly eulogistic of Mr. Cossham, were made by Mr. Alderman Vickers, Mr. J. S. Gilpin, and Mr. W. H. Mott. Mr. Cossham, on presenting himself to respond, was received with long-continued cheering and waving of handkerchiefs. After referring at some length to the honourable contest in which they were engaged last May, which resulted in the return of Lord Amberley, and of a gentleman who, having first allowed himself to be used as a Tory tool to defeat the Liberal party, had since frequently spoken against, and on most occasions voted against the party on whose shoulders he stood to get into Parliament for Nottingham—(applause)—Mr. Cossham turned to the present political prospects of the country which, he thought, were very hopeful.

I can see growing around us a more healthy political atmosphere. The day for shams has passed—we have as leaders now men who are sincere and earnest. Earl Russell and Mr. Gladstone mean what they say. It is their honesty and their determination to advance the cause of reform that makes them hated by half-Liberals and inveterate Tories; but depend upon it they are infusing into the Liberal ranks a different tone to what has existed there for the last seven years, and it only needs for us to have a Tory Government for some little time, trying to carry out its instincts and its traditions,

and we shall become, as a party, more united, more earnest, and more powerful than we have been for the last twenty-five years. There are a large number of questions now standing over for settlement with which the Liberal party will not be able fairly to deal until after the passing of a Reform Bill. There is the question of Church-rates; of the Irish Church; the reduction of our national expenditure; the government of our colonies; the transfer of land; the reform of our law courts; and, what is to my mind a most important question, the way to make the labour of our criminal population productive; and, above all, the means by which we can absorb and prevent the growth and development of that great mass of pauperism which is one of the greatest sources of national weakness, and I also think one of the greatest reflections on our national character. (Applause.) These are some of the great questions that I think a reformed Parliament will have to consider in the spirit of an enlightened Liberal policy, and that I believe such a Parliament will solve for the lasting advantage of our country and the good of the world at large.

The fate of the late Reform Bill had clearly taught them that they gained nothing by over moderation. The last bill was confessedly the most Conservative Reform Bill that was ever submitted to the House, and the Tories were not wise enough to let it pass; and what, he thought, they were now entitled to ask was, that the next should be a *Liberal* Reform Bill. (Applause.) On concluding his speech, the company gave three hearty cheers for Mr. Cossham and his lady.

The meeting was subsequently addressed by Mr. Wilfred Lawson, Mr. Mundella, and the Rev. P. W. Clayden.

THE HORROR IN ORISSA.

(From the *Spectator*.)

The horrible part of this Orissa famine is that it creates no horror. If anyone wants to understand the root evil of foreign domination, let him read the excellent letter from Calcutta published in the *Times* of the 21st inst., and remember that it has produced less sensation in England than the starvation of any poor old woman in Bethnal-green. The writer states on official authority that in a province which we have owned for sixty years, and in three counties which we have governed for a hundred, throughout Orissa and Midnapore and Balasore and Jelasore, and part even of Nuddea, men are dying of hunger in crowds. *Nine hundred dead bodies* were, the correspondent affirms, picked up in one day in the streets of Balasore. Even if the figure given is a mistake for ninety, it is horrible enough to justify insurrection against the Government which, being sole landlord, could yet allow things to arrive at such a pass. Twenty thousand persons have fled out of the suffering districts to the capital, there to be fed in crowds by the gentry, who, thrifty to meanness in aught else, think misfortune would follow them if they turned away an applicant for food. They give it in doles at the gates as the convents used to do in Europe, the crowd of starving people is swollen by all the beggars for miles around, the mob waits often for hours, the distributors are too few, and there ensues a mad stampede, amid which men are thrown down, women trampled, babes crushed, while in front the donors' servants ply their clubs remorselessly to reduce the half mad mob, pushing, fighting, screaming, and blaspheming, into something like manageable order. Thirty-two paupers were killed in one rush in one day, and their deaths recorded in a line or two of the local papers as a passing incident. Half the day wasted in obtaining the dole, the naked, shivering wretches shuffle away to the plain, where a camp has been formed for them, a camp of sheds, where, under the pitiless down-pour of the Bengal rains, with no water but what they obtain from the ditches, no spirits or medicine, half suffocated in their own ordure, the "starvelings" await that awful burst of cholera by which, as sure as the rains must end, they will sooner or later be cleared away from Calcutta. Yet these poor wretches are lucky, if it is lucky to keep alive under circumstances like theirs. Hundreds perish in the flight to their only refuge. It is not impossible that the numbers given as picked up in Balasore refers to a collection of such refugees waiting for boats, or food, or death, sleeping in the mud, and drinking polluted water, utterly without stamina to resist the low fever or racking diarrhœa which under such circumstances fastens on every Bengalee, and the best protection against which would be the spirits most of them will not drink and none of them can buy. At the great ferry Ooloobariah eight or ten bodies in a morning is a sight which moves no one, women die in the market under the relieving officer's eyes, inspector and police "looking on in stolid indifference," or rather in a state of mortal fear least they should be called on to defile their ceremonial purity by touching a dead body. That is one of the many incidental horrors of such a scene in Bengal. Only one caste can touch a corpse; its members are few, generally one or two families per village, no one else can be bribed or compelled to do the work; and when the pestilence makes the labour too great or strikes the *domes* themselves, the bodies must either be left in the street or pushed with long poles into the nearest ditch, to poison the atmosphere for miles. The scenes in the interior under these circumstances must be unspeakably horrible, for flight is almost impossible. The people are absolutely dependent on their crops. They have scarcely any external trade, except in the rice which has failed them, very little currency, heavy debts, and no habit of thrift. As long as the crops last, and the cattle can be fed, they are comfortable; but when they fail, and, as sometimes happens, for two years in succession, the sky is brass and the earth iron, the distress is as that of the Israelites in the Desert. First, the forage goes, and the cattle, to the ruin of cultivation, and not to the relief of the people, for the cattle plough, and the villagers cannot eat beef. Then the "muhajun," or grain-dealer's store, the only reserve in the village, empties itself, after the villagers have plunged irretrievably in debt to him for food, then the seed-corn goes, and then—then there is death! There is no poor law, no means of supplying food if there were. People cannot eat rupees, even were the payers not as completely ruined as the receivers. Rice can with difficulty be landed on the coast, but no exertion will distribute it through a country as large as Ireland, without roads, with a soil in which a cart sinks to the axle, with dying cattle, and with no trustworthy agency. Remember with what difficulty we, with our boundless wealth and civilised appliances, kept the population of Ireland alive, and imagine that difficulty intensified by the absence of Europeans, of transport cattle, of roads, of any means whatever of distinguishing between just and unjust claims. The native gentry are crushed like the peasants, for they have no rents, and money will not buy food; the Europeans are half-a-score in number, and if they were a thousand could not *make* rice; there is nothing for the villager in the interior but flight, and flight is too often merely a slower death. The unhappy wretch, accompanied by a mother who never walked five miles, and who shakes with fear at every rustle of the trees, followed by a wife who has borne five children before she is eighteen, and carrying perhaps three, certainly two children, has to walk in his exhausted state over hills and through jungle, across deep ravines and under the blinding tropical rain, perhaps a hundred miles to the coast. First, one child falls, then another, then the third is thrown away, then the old mother lies down to die, as the *Times* describes, and even thus lightened the journey cannot be done under five, six, or seven days, all passed without shelter, and without sleep, save such as can be had under the never-ending, drifting, blinding, maddening rain,—rain which comes down as if it had volition, rain such as floods a whole district, or system of districts, in a night. That is a week of grass or jungle leaves. If he had a bag of rice left the peasant would not abandon his home, there is none to be got by the way, and unless he is fortunate enough to catch fish, he lives like the wild fowl or the ducks. Exhausted by utter fatigue, by a rain to which he is as susceptible as an English fine lady, by hunger, and by the diarrhœa which in the East follows fatigue, he adds one, or two, if his wife has survived, to the crowd in the station, camped in the mud, beaten by the police,—who are not exactly inhuman, but are at their wits' end to enforce order, and fall back on violence,—without shelter, without spirits, in the end without food, for the supplies often break down, and the wretches fly on again, dropping at the ferry, dropping on the desolate jungle-road to Calcutta, dropping in the pauper camp, and the mad crushes to obtain the day's meal. To all who know Orissa there are suggestions of misery in these few statistics of the *Times* correspondent such as would make them sick with pity and fear; but that the Anglo-Indian, like the Anglo-American, never does and never can realise to himself the misery of a dark race as he can that of a white one. He will do anything to relieve it, as he would to relieve a horse or a favourite dog; and he is the most liberal of mankind, giving from a sense of atonement as well as carelessness of money, but he has the capacity of driving the horror from his mind as he could not drive the sufferings of his own people. If he sees a boat-load of natives drowning, as boat-loads drown every pilgrim season at the ferries, he risks his life to help them; but if he fails, he goes to dinner with a passing regret, but no more permanent emotion than he gets from studying the "wreck of the Medusa" in the Louvre. The local Government acts just in that spirit,—gives money, sends rice, offers employment, but does not throw itself into that fury of effort which it would do were the white community, for example, starving; pities and relieves where relief is easy, but does not use the intense exertion necessary to reach the interior, and goes quietly out of the scene of suffering to its cool lounge among the hills, where desk work can be done as easily as in Calcutta, but where personal leadership in the work of saving the people is impossible.

Where is the remedy for a horror of this kind, a horror which has recurred three times in twelve years? We confess we know of none which is at once possible and will act rapidly. Money could be sent out perhaps in time to meet pestilence, but ten sharp lines from Lord Cranborne to the local government would have twenty times the effect in producing alike energy and funds. Irrigation, as usual, is pronounced the panacea, and doubtless irrigation is beneficial; but it must be preceded by a perpetual settlement, or the people will see in it very wisely a perpetual excuse for the exaction of more rent. The fear of a rise even now has stopped all the works the people could have done themselves, wells, and watercourses, and tanks for storage, and the Lieutenant-Governor himself told the people the fear was just, for the assessment must be raised. Who is going to spend borrowed money in producing more corn, if the moment he has done it that is an excuse for increasing a rental levied not by distraint, but by deprivation of the estate? But if English speculators and philanthropists imagine it easy to irrigate a country as large as Ireland, or with a thin population to get a heavy profit out of the work, they are under a delusion from which their first dividends will wake them very unpleasantly. As means of communication the canals might be made absolutely invaluable, but they would not pay, except on a vast scale and after years of waiting, and if Government undertakes them it must make them [illegible] India, instead of Orissa only, and not unnaturally shrinks from a task to which all existing efforts would be trivial. Roads would be beneficial in Orissa, and so would harbours, and light tramways, and, perhaps more than all except harbours, which are grievously required to allow of trade, canals, but the Government of India is overweighted, and shrinks appalled from new toils. It has a continent to govern, and is asked also to make its water-courses. With a revenue half that of France it has had to build railways over a territory as large as Europe west of the Vistula, and is now required to carry out by guarantees a system of irrigation, in which, if it is properly done, that of Lombardy would be a scarcely appreciable corner. It must be done no doubt, at least in districts liable to famine, but anybody who supposes it can be readily done, without long consideration, intense effort, the creation of huge departments whose work will last through years and extend over great kingdoms, knows nothing whatever of the necessities of India. The element of vastness there crushes effort by appalling the imagination. Every province is a kingdom, every parish a county, every scarcity a famine covering whole races, till the strongest men give up in despair, or, as in Orissa, set in motion what small machinery there is at hand, and there leave it. Effective relief in Orissa would have required an army of distributors and the expenditure of a campaign, and the Government shrinks. All there is to do is to urge on all means of communication, so that at least one province may not starve while another frets over wheat rotting for want of means of export, to make what railways we can, cut what canals we can, and choose governors who recognise that famine in a great province should be met, like an invasion, by personal appearance in the field. If we have a clear duty towards the natives of India, keeping them alive is one, and this duty has in the case of Orissa certainly not been performed. Ninety bodies in Balasore streets picked up in one day, all bodies of people dead of starvation! British rule in India is not yet perfect while such things can be, and England not complain.

Court, Official, and Personal News.

The Prince and Princess of Wales have been visiting Dunrobin Castle, the seat of the Duke of Sutherland, where there have been great festivities, a volunteer review, &c.

Mr. Gladstone is to be invited to visit Belfast, and a very formidable requisition has already been signed. But the right hon. gentleman with his lady and family has already reached Paris on his way to Italy, where it is the intention of Mr. Gladstone to remain till the last week in December.

On Friday morning Mr. Alderman Waterlow and Mr. Francis Lycett, the newly-elected sheriffs of London and Middlesex, were sworn in at the Guildhall before the Lord Mayor, aldermen, and other members of the corporation.

Mr. Alderman Gabriel was elected Lord Mayor of London for the ensuing year on Saturday last. In the evening the present Lord Mayor gave a banquet in honour of the Lord Mayor Elect.

The London correspondent of the *Leeds Mercury* states that the Admiralty have ordered sixty gunboats to be built immediately.

The King and Queen of Denmark are expected at Marlborough House this week. Their Majesties will remain a fortnight in London, after which they go to Sandringham.

It is rumoured (says the *Bristol Times*) that before another fortnight has elapsed Sir M. Peto will send in his resignation as representative for the city of Bristol.

Representation of Derby.—The *Derbyshire Advertiser* reports at length the proceedings at an important meeting of Liberal electors held at Derby last Tuesday evening, to consider the means of recovering for the Liberal party in that town its just representation, which has been impaired by internal discord. The following resolution of a committee, of which Mr. Thomas Clarke was chairman, was the basis on which the meeting was convened:—"That with a view to the reconciliation of the various sections of the Liberal party, it is the opinion of this meeting that the three defeated Liberal candidates at former elections, Mr. James, Mr. Beale, and Mr. Plimsoll, should be withdrawn, and that a suitable candidate should be chosen acceptable to all shades of the Liberal party as a colleague of Mr. Bass." Alderman Clarke was called to the chair, and the meeting was also addressed by Mr. Etches, Mr. Bradburry, the Rev. W. Jones, Mr. Mousley, Mr. Leech, and other gentlemen. The names of Mr. Robertson Gladstone, Mr. Jacob Bright, and Mr. E. Miall were accepted as prospective candidates, and a committee was appointed, consisting of the leading members of the Liberal party, and a large infusion of the working men, to select a deputation to wait upon these gentlemen in the order in which their names are mentioned. The supporters of Mr. Plimsoll dissented from the arrangement.

Preserved Meat Trade.—At the meeting at London Tavern, on Thursday, to test the River Plate meat preserved in a fresh state by the patent process of Messrs. Paris and Sloper, there was a large attendance of merchants and others, and resolutions were unanimously passed expressing satisfaction at the samples submitted, and confidence in the results of the invention. It is intended to sell this beef under 6d. a pound—perhaps at 4½d.

Literature.

*THE HUMAN NATURE OF CHRIST.**

It is generally admitted that the Bible, as purporting to have been written by immediate inspiration of God, and as containing a revelation of His mind and will to our race, is now, and is to be for a long time to come, the principal field where wit and learning, baptized and unbaptized, meet and contend for the mastery. The testimony to Jesus is the spirit of prophecy. It is certain, therefore, that about the Person of Him whom Moses and all the prophets foretold, and whose life and character the Evangelists have so marvellously depicted, the fight will be fiercest. That there should be a revelation from Heaven at all, and that that revelation should be in the form of a book, is concluded by some to be a delusion. The great burden of this revelation—the manifestation of the God of Heaven upon earth in the form of a Man—is held by many to be an impossibility. The Christ of the Gospels has been regarded, on the one hand, as human only, and not divine; on the other, as divine only, and not human.

These lectures seek to ascertain and verify the God-man, Jesus Christ; and to show that sound reasoning consents with Scripture in defending His holy person both from the attacks of a reckless criticism, and from the ignorant fancies of a timid and uninquiring faith.

The discussion of the principal questions as to our Lord's perfect humanity is preceded by an interesting inquiry into the "bearing of present con-"troversies on the doctrine of the Incarnation," and a hand of warning is lifted to those who are pushing their sceptical researches with apparent indifference as to the results. The inevitable issue of a self-sufficient criticism is shown to be a dreary Pantheism or an absolute void. The canons of sceptical criticism have usually been furnished by the conclusions of some system of philosophy. Strauss' "Life of Jesus" stands in intimate relation with the philosophy of Hegel; and Renan's book manifestly owes much to the Positive philosophy. From these very different sources the common canon is derived of the impossibility of a miracle. As, then, this assumed canon is necessitated by the admission of certain philosophical theories, the best answer to criticism of this kind is to prove the untenableness of the theories. The main features, therefore, of the philosophies of Hegel and Comte, and their certain issue in the wildest idealism or in utter negation, are lucidly traced. The most prevalent form of the rationalistic belief in the present day is thus stated from Mr. Lecky's "Rise and Influence of Rationalism in Europe":—

"The central conception is the elevation of conscience into a position of supreme authority as the religious organ, a verifying faculty discriminating between truth and error. It regards Christianity as designed to preside over the moral development of mankind, as a conception, which is to become more and more sublimated and spiritualised as the human mind passes into new phases, and is able to bear the splendour of a more unclouded light. Religion it believes to be no exception to the general law of progress, but rather the highest form of its manifestation, and its earlier systems but the necessary steps of an imperfect development. In its eyes the moral element of Christianity is as the sun in the heaven, and dogmatic systems are as the clouds, that intercept and temper the exceeding brightness of its ray."

Foremost among these dogmas which the sceptic considers as but a useless encumbrance to the great body of ethical teaching in Christianity, is that concerning the person of Christ. The lecturer proceeds therefore to consider "How far the hypo-"thesis of a real limitation in our Saviour's human "knowledge is consistent with the doctrine of His "Divinity"; "The Scriptural evidence of His sin-"lessness"; and "What kind and degree of human "ignorance were left possible to our Lord Jesus "Christ by the fact of his human sinlessness." In the first of the questions, the attempts of Arius and Apollinaris to evade the difficulty by supposing that the Word at His incarnation took only the body and animal soul of humanity, while His Divine nature supplied the place of a rational spirit, are commented upon. To the objections to the orthodox doctrine, of the incomprehensibleness of the union of the infinite and the finite natures, it is answered that the Church asserts only the synthesis of the two natures without attempting to explain the mystery, that this is in accord with the plain statements of Scripture, and alone satisfies the need of the human soul, and that to refuse to believe a doctrine because it cannot be completely grasped by the mind is to act very unphilosophically. With reference to the sinlessness of Christ, it is insisted on that the one root of all sin is selfishness, and that without possibility of contradiction He was utterly free from every form of selfishness. His challenge to the Jews to convince Him of sin, His claim of purity before God, and the uniform testimony of His followers are relied on to prove that "in Him was no "sin." The impression produced by the reading of the records of His life is that He was holy and spiritual in every movement of His nature, that the grandeur of His character outshone the splendour of His deeds.

"This intrinsic spiritual greatness, which needed no mighty works for its external display, is evidenced by nothing more strikingly than by the Redeemer's unvarying serenity and repose. His public life was one which made continual and severe demands both on His intellectual and emotional nature; and yet, in all the most trying crises of temptation and suffering, He maintains this wonderful self-possession and tranquillity undisturbed. . . . . He was without those sudden and ecstatic disturbances which mark the access of spiritual influence in the earlier prophets, because there was none of the earthliness in His nature which makes such contrasts possible. He had never been so far immersed in natural darkness as to be dazzled by celestial light; but while moving in a world of sense and sin, among those who felt like outcasts from the celestial city, He breathed the spiritual air as His natural element, and lived in the presence of God as His recognised home, unconquerably mighty in His spiritual energy, immoveably steadfast in His unassailable holiness."

In the discussion of the last question, it is maintained that omniscience is not demanded as a necessary condition of perfect holiness, for, were it demanded, entire freedom from sin would be for ever impossible to a finite being; that, without any disparagement of His holy nature, Christ might be ignorant upon certain subjects which did not involve moral considerations, as He Himself declared that He knew not the day nor the hour of the final award. Further than this, it is argued that Jesus might not only be ignorant of certain questions to which He had not given His attention, but that He might even be in actual error; *e.g.*, He might, in accordance with the accepted belief of those days, ascribe the writing of certain books of the Old Testament to one writer, when they might be proved afterwards to have been the work of another. We do not here attempt to discuss, but are concerned only to state, the author's views on these points.

We have not space to say anything of the three additional sermons of this volume. Their subjects are "The Teaching of the Spirit," "The Nature of "Prophecy," and, "The Land and the People." They are intended "to elucidate many difficulties, "which, in the lectures, could not be investigated "with that degree of care and fulness which was "desirable." We are disposed to think they are more valuable than the lectures they supplement.

* *Our Lord Jesus Christ the Subject of Growth in Wisdom.* Four Sermons (Being the Hulsean Lectures for 1865) Preached before the University of Cambridge: to which are added Three Sermons, Preached before the University of Cambridge in February, 1864. By the Rev. J. MOORHOUSE, M.A., St. John's College. (London and Cambridge: Macmillan and Co.)

*THOMAS BROOKS—PURITAN.**

Probably there are few reading men in mature life, who, if they have been interested at all in books of practical religion, have not some time or other been attracted by the titles, "Precious Remedies" and "Mute Christian." Yet, Thomas Brooks himself is no more than a name to the "myriads" to whom (as the new editor of his works says in his loving notice of the author) his deeply-human and earnestly-godly writings are still "vital and influential "as at first," and his mere name "venerable and "beloved." Unfortunately, we are likely to remain ignorant of the whole personal life of this admirable writer; for, if the zeal and patient persistency in inquiry of one so practised in biographical research as is Mr. Grosart has yielded almost nothing, we fancy there is little to be hoped for further. We have a very lively sympathy with the feeling Mr. Grosart has expressed with respect to the critics who so "magisterially discuss and dismiss" labours like his own: and we are quite sure that it is only about a hundredth part of his real labour that is represented by the facts he has been able to bring together in his memoir.

That which alone is positively determined of the external life of Thomas Brooks is, that he matriculated as "pensioner"—which in the University sense implies the birth and means of a well-to-do person—at Emmanuel College, Cambridge, on July 7, 1625. Nothing of his family or previous life has been ascertained. It is easy to set forth the names of his University and college contemporaries; but his personal relations with them are all unknown. Once only, it appears, do his writings refer to his Cambridge life, when, defending himself from unjust attacks, he says, "I do believe that I have "spent more money at the University, and in helps "to learning, than several of these petitioners are "worth, though haply I have not been such a "proficient as those that have spent less." When he left college and entered on the ministry is not on record; such a date can only be inferred from his own statement in 1653, that he had "preached "publicly the Gospel above these thirteen years." He was minister in 1648 of "Thomas Apostles," London; and in the same year preached before the House of Commons. The dedication of one of his sermons to the Lord General Fairfax, speaks of that eminent person as a "friend and familiar." In 1653, Brooks had been transferred to "Margaret's, "Fish-street-hill": and a controversy arose between him and some of his parishioners, which called forth a pamphlet, happily preserved, which makes, as Mr. Grosart remarks, "invaluable contribution to his "biography, and has many characteristic touches." In 1660, "his name stands beside that of Thomas "Goodwin, in the 'Renunciation and Declaration of "'the ministers of Congregational churches, and "'public preachers of the same judgment, living in "'and about the city of London'": and when he published his "Ark for all God's Noahs in a gloomy, "stormy day," in the year 1662, he had to describe himself on its title-page as "*late* preacher of the "Gospel at Margaret's, Fish-street, and *still* "preacher of the Word in London, and pastor of a "congregation there." Mr. Grosart adds: "The "little word '*late*,' and the other, '*still*,' mark two "events, the former, the Ejectment of 1662; the "latter, that while, with the illustrious 'two "'thousand,' he had resigned St. Margaret's for "conscience' sake, he nevertheless did not and "could not lay down his commission as a 'minister "'of the Gospel' and servant of Christ." "The "closing portion of his farewell sermon at "'Margaret's' appears in all collections of the "Ejected 'Farewell Sermons.'" It was eminently characteristic of the whole-hearted man, that "through all the terrible plague-year, which Defoe "has made immortal, he was at his post, winning "thereby a golden word in the *Reliquiæ Bax-"terianæ*." Mr. Grosart continues:—

"After the equally appalling 'Fire,' he stood forth like another Ezekiel in his terrors, and yet soft as Jeremiah in his expostulations with the still careless, rejecting, neglecting. As he grew old he mellowed tenderly and winningly. He had 'troops of friends.' The 'Epistles Dedicatory,' and incidental notices, inform us of intimate fellowship with the foremost names of the period for worth and benevolence. Many made him their almoner of 'monies,' especially during the dread '1662' and '1666.' His own circumstances placed him in comfort and ease. Our story of this venerable Puritan is well-nigh told. Behind the activities of his more public life there was a second marriage, as it would appear, about 1677-8. In his 'will' he lovingly speaks of her as his 'dear and honoured wife whom God hath made all relations to meet in one.' Her name was Cartwright. Theirs was a brief union; she spring-young, he winter-old. He drew up his 'last testament' on March 20, 1680. It is a very characteristic document, repeating before-published quaint words. It will be found in our appendix. He died a little afterwards, viz., on September 27th, aged seventy-two."

Mr. Grosart bestows habitually on his own chosen department of literary history so much faithful care and untiring labour, that it is further due to him to make an extract which will show how his keen-eyed observation and good judgment can bring together scattered hints from an author that he familiarly knows, and gradually build up a very important body of fact, even where no external information supplies guidance or interpretation. Brooks preached and published a sermon on the death of that "renowned commander, Colonel "Thomas Rainsborough, who was treacherously "murdered at Doncaster Oct. 29, 1648"; and therein Mr. Grosart finds the fruitful allusion which he has been able to develope as follows:—

"One allusion is at once a key to other personal references scattered up and down in his writings, and an explanation of how the years preceding 1640, as above, were occupied. Near the close of the sermon—and it is characteristic of the man that only about a page is devoted to Rainsborough himself—he reveals 'service' with the lamented commander. 'As for this thrice-honoured champion now in the dust, for his enjoyment of God, *from my own experience, being with him both at sea and land*, I have abundance of sweetness and satisfaction in my own spirit, which to me exceedingly sweetens so great a loss.' I have said that this 'testimony' furnishes a key to other references. I allude to incidental intimations to his having been abroad. Thus, in the 'Epistle Dedicatory' to his 'Precious Remedies,' as one of the reasons for its publication he gives this: 'I have many precious friends *in several countries*, who are not a little desirous that my pen may reach them now my voice cannot. *I have formerly been*, by the help of the mighty God of Jacob, *a weak instrument of good to them*, and I cannot but hope and believe that the Lord will also bless those labours to them; they being in part the fruit of their desires and prayers,' &c. Again, in his 'Unsearchable Riches,' he thus barbs one of his many fearless rebukes: 'If you do not give them (ministers of the Gospel) honourable countenance, Jews and Turks, Papists and Pagans, will in the great day of account rise up against you and condemn you. *I could say much of what I have seen in other nations and countries* concerning this thing, but I forbear. Should I speak *what I have seen*, many professors (professing Christianity) might well blush.' Once more, in the 'Epistle Dedicatory' to his 'Heaven on Earth,' there occur these personal reminiscences, tantalising by their very suggestiveness: '*I have observed* in some terrible storms *I have been in*, that the mariners' and the passengers' want of assurance, and of those other pearls of price that in this treatise are presented to public view, hath caused their countenance to change.' . . . Once more, a little further on, he says, 'I have been some years at sea, and through grace I can say that I would not exchange my sea experience for England's riches. I am not altogether ignorant of the troubles, trials, temptations, dangers, and deaths, that do attend you.' In a margin note at the close he adds, 'Had I a purse suitable to my heart, not a poor

* *The Complete Works of Thomas Brooks.* Edited, with Memoir, by the Rev. A. B. GROSART. Vols. I. and II. "Standard Divines,—Puritan Period." (Edinburgh: James Nichol.)

godly soldier or sailor of England, who carries his life in one hand, but should have one of these books in the other.' Further, in his 'London's Lamentations,' speaking of the wind, he observes: 'In some places of the world—where I have been—the motions of the wind are steady and constant, which mariners call their trade wind.' Besides the notices in his writings, by his 'Will' which will be found in its own place, he leaves a 'legacy' to '*Vice-Admiral* Goodson's eldest daughter's son, that she had by her husband, Captain Magger.'

"Combining these various personal allusions—which have hitherto been utterly overlooked—it is plain that Brooks for 'some years' was 'at sea.' The question is, in what capacity? A consideration of the *facts* in the career of the two commanders named, viz., Colonel Rainsborough and Vice-Admiral Goodson, with, by implication, a Captain Magger, lead me to the conclusion that he must have acted as 'chaplain' both 'at sea and on land,' that is, in the fleet and with the army, alternating, as the commanders were then wont to do, with the one and the other."

Mr. Grosart further gives his reasons for the conclusions he has arrived at: but our readers must seek them if they desire in his "Memoir."

We have only space to add that the present will be the *first* collected and complete edition of Brooks's inestimable works; and that, while former reprints have, as it seems, considerably tampered with their texts, this will present the originals unmutilated, as revised by himself. The literary interest of the work is largely increased by the distinct marking, "in response to the appeal of the "late Herbert Coleridge and the 'Philological "'Society,' of all Shakesperian and other notice-"able words and phrases." In modernising "the "old arbitrary orthography," also, all words are noted which have "peculiar or transitory forms." The notes by the editor, if not always absolutely necessary to educated readers, are just what ordinary persons will require; and contain some things that all, of every sort of culture, will be thankful for. Attention is justly called to Brooks's own marginal notes; which are very rich and enjoyable. The work is altogether as capital a specimen of well-considered and thorough editing as we have lately seen; and it is for this reason that we have given it a prominence we cannot usually afford to mere republications.

BRIEF NOTICES.

Pivot Words of Scripture. By the Rev. Philip Bennett Power, M.A. (formerly Incumbent of Christ Church, Worthing), Author of "I Wills" of the Psalms, and "I Wills" of Christ, &c. (London: William Macintosh.) This is a book of sermons "written during the summer hours of protracted ill-"ness." It would afford very acceptable and suitable reading to sufferers and invalids generally, much more so, we think, than to readers more happily situated. We call the contents of the volume sermons, though the author does not; for a text on each subject is taken, divided, and discoursed upon, though this discourse is not quite after the usual manner. Certainly the sermons are not expository. The texts appear to serve the part of "pivots," upon which are hung a great number of remarks, exhortations, and anecdotes of a miscellaneous character, though all of a fervent, devotional spirit. The title of the book is fantastical and absurd, and gives not the slightest notion of the kind of matter to be found within. Whoever would suppose, though he guessed for an hour, that the "*pivot* words of Scripture" were our simple friends "then," "here," "yet," "and," &c., &c., as they happen to find a place in some verse of the Bible? Spite of the misnomer, and the rambling character of the papers, there is much food for meditation, and much stimulus to earnest Christian living.

Our Common Fruits. A Descriptive Account of those Ordinarily Cultivated or Consumed in Great Britain. By Mrs. Bayle Bernard. With Illustrations. (London: Frederick Warne and Co.) This is a capital book of its kind. It is a wonder such a one has not appeared before. The only work on the subject written in a popular style was Phillip's "Pomarium "Britannicum." It was published in 1821, but has long been out of print. This book is intended not for the scientific horticulturist so much as for the people generally, and gives all the information about our common fruits that is likely to be interesting. Some twenty-two fruits of this country are discoursed upon, besides numerous congeners, relatives, and dependents belonging to several of them. The information given here is just such as we all should like to possess, especially at dessert time, but of which most of us, perhaps, have but a few shreds. With so much to please, we are vexed to find that the promise of "illustrations" is kept in the gift of *one* plate only. This is the more provoking as we are constantly referred by foot-notes to "plates" which are conspicuous only by their absence. Perhaps a single plate is considered quite sufficient for a reviewer.

Miscellaneous News.

Great Northern Hospital, Caledonian-road, Islington, N.—Number of patients for the week ending September 29th, 920, of which 318 were new cases.

Social Science Congress.—Under the presidency of Earl Shaftesbury, the National Association for the Promotion of Social Science will begin its week's session at Manchester on this day (Wednesday). Six addresses will be delivered by presidents of departments, including one, perhaps, on Thursday, by Lord Brougham.

The Cholera.—The deaths from cholera last week in London were 177, and were pretty equally diffused over the metropolis. There were also 67 deaths from diarrhœa. The total number of fatal cases in London up to last Saturday was—from cholera, 4,714; from diarrhœa, 2,298; making 7,012 in all. Last week there were 116 deaths from cholera in Liverpool; 98 in Dublin; 14 in Manchester. In Vienna for the week ending Sept. 22 there were 274 fatal cases.

Election Preparations.—Besides the elections now pending at Falmouth, Brecon, and Tipperary, various election movements may be reported. The Conservatives of Hull propose to start candidates at the dissolution. At Maldon Mr. T. Sutton Western will probably again offer himself as a Liberal candidate, although he was defeated in July, 1865. In North Essex it is understood that the Conservatives will start a second candidate; the registration is being very keenly looked after this autumn by both parties.

The Cost of the Election Commissions.—The salaries payable in connection with each of the election commissions amount to about 20*l.* per day. Shorthanding in connection with each commission costs also about 18*l.* per day, and allowances to witnesses and miscellaneous expenses amount to at least 5*l.* per day more. Altogether the cost of each commission may be set down at about 45*l.* per day, perhaps 50*l.* per day would be nearer the mark. As each commission will probably sit about fifty days, the aggregate cost of each will approach 2,500*l.*, making 10,000*l.* altogether for the four commissions.—*Observer.*

Water Supply for London.—The question of water supply is naturally engaging the attention of the inhabitants of the eastern districts of the metropolis who have suffered so severely from cholera. A meeting which was at once influentially and numerously attended was held in the Town Hall, Bethnal-green, on Thursday night. Allegations affecting one of the water companies were made by some of the speakers, and they were of so extraordinary a character that an immediate explanation is imperatively called for. The meeting resulted in the formation of an association, having for its object to secure a pure as well as a plentiful supply of water.

Flogging Garotters. — Three persons, named Daniel and David Bryant, and William Prendergast, who were convicted at the last session of the Central Criminal Court to be flogged, prior to undergoing sentences of imprisonment and penal servitude for robberies in the street, accompanied by personal violence, underwent the most unpleasant and painful portion of their punishment on Saturday, in Newgate. The flogging was inflicted by a cat-o'-nine tails, by Calcraft. Although they were sentenced to receive forty stripes, Mr. Gibson, the surgeon of the prison, felt himself justified in ordering Calcraft to desist after the prisoners had received twenty lashes only.

The Election Commissions.—The Totnes election commissioners met again on Saturday, and after hearing some further evidence, adjourned to the 25th of October. The Lancaster election commissioners have adjourned the inquiry *sine die*, after allowing Mr. Fenwick to make a statement. He said he had repeatedly stated before the election that he would only pay the legitimate expenses, and for these he provided on the day before the election 1,000*l.* Subsequently he paid 500*l.* more, on the representation that the expenses had been larger than he expected. He denied that he had bribed by his own hand a man named Newton, or that his election in 1864 had cost 4,000*l.*

The Reform Movement.—Mr. Bright, M.P. has promised to attend and take part in the West Riding manhood suffrage demonstration in Leeds on Monday next. In his letter accepting the invitation, Mr. Bright promises that he will address the evening meeting, to be held in the Victoria Hall. He has also accepted an invitation to attend a reform demonstration of the associated trades which the Scottish Reform League proposes to hold in Glasgow on the 16th inst. It is expected that a number of Liberal members of Parliament and other prominent reformers will also be present. The aggregate meeting of the London trades is to be held at Ashburnham House, Cremorne Gardens. Mr. Bright has received an invitation from the working men of Dublin to address them at a public meeting during his intended visit to that city. In his reply, the hon. gentleman states that his stay in Dublin will be short, and that he cannot now promise to attend any public meeting; but if they will allow the matter to stand over till nearer the time, perhaps some arrangement may be made for the purpose. The *Freeman's Journal* states that the Bright banquet in Dublin has been fixed for the 30th inst., and that the number of tickets already secured is so large that the committee are obliged to limit the issue.

The Atlantic Telegraph.—A meeting of the shareholders in the Atlantic Telegraph Company was held on Thursday to determine upon the steps necessary to be taken for raising the amount required to be paid to the Anglo-American Telegraph Company in release of all the rights held at present by that company over the cables and revenue of the Atlantic Telegraph Company under an agreement between the two companies made in March last. The report was adopted, and the directors were authorised to apply to Parliament for power to increase the capital to a nominal amount not exceeding 5,000,000*l.*, and to immediately issue the remainder of the company's capital, amounting to 800,000*l.* The chairman made a very satisfactory statement to the meeting. In fifty-five days to September 21st the revenue from the cable amounted to 48,000*l.*, and the directors hoped to further increase the traffic by a reduction of the tariff. An arrangement has been made by which the telegraphic news from Europe through the Atlantic cable is to be furnished to the American newspapers at the rate of 100 dollars a week for each journal desiring it. Some twenty papers thus far have entered into the agreement.

Mr. Goldwin Smith on the Beales Testimonial.—Mr. Smith has addressed the following letter to the treasurer of the Beales Testimonial Fund:—

Park's End, Oxford, Sept. 25.

Sir,—I beg leave to enclose a contribution to the Beales Testimonial Fund, as a token of gratitude for the manner in which the Reform movement, under Mr. Beales' guidance, has been conducted. No good citizen loves agitation. Every good citizen would rather see great political questions settled in a calmer and more amicable way. But there are cases in which agitation cannot be avoided. The passions of the dominant party in the House of Commons, which obstructed the progress of the Reform Bill by such manœuvres as Sir Rainald Knightley's amendment and Lord Stanley's "ambuscade," and which yelled over the defeat of the bill and its author, can be overborne only by a signal manifestation of the national will. A popular movement is, moreover, the only reply to the arguments against an extension of the franchise which are founded on the alleged apathy of the people.

Under these circumstances, the gratitude of the community is due to any man of unimpeached character and motives who places himself at the head of the movement, and conducts it so as to make it at once popular and orderly, at once effective as a demonstration, and consistent with law and the Constitution. This, it seems to me, Mr. Beales, as the leader of the movement in the metropolis, has done; for the lamentable occurrences in Hyde Park he and his coadjutors are, so far as I can see, in no way to blame.

I am, Sir, your obedient servant,

Goldwin Smith.

The Treasurer of the Beales Testimonial Fund.

The Crops of 1866.—In a communication to th *Times*, Mr. Terry, the land agent, says:—

I have by me samples of wheat which I have got myself, or have had sent to me by kind friends, from most of our best counties, and all those secured early are excellent in quality and in good condition. The best specimen I have is a white wheat from Cambridgeshire—the grains in it are rather small, but they are even, plump, and with skins so fine you can see the flour through them.

The continued rains during the last month especially—even where the grain has not sprouted—have deprived the wheat of the northern counties of the quality and condition above described, and there is, unquestionably, much of our wheat that is more or less unsound, while a considerable part of that which has been carried into the stackyard will certainly not be fit to grind before next spring.

In a former letter I stated my belief that the wheat crop was a little below an average one. That opinion was of course formed under the hope and expectation that the crop would be secured sound. Unfortunately, that hope has only been partially fulfilled, and we are now to try to get some general idea of our present position.

I consider that the grain over one-half of the kingdom has been exposed to the heavy rains of the last month, and according to the best evidence I have been able with much diligence to obtain, and from extended and close personal observation in various counties, I think one-fifth of the crop so exposed has been rendered useless for human food. If I am right in this *data*, it follows that one tenth of the wheat crop over the entire kingdom has been lost.

This is a serious deficiency. It is right, however, for us to remember that it was quite a fortnight later than usual before any of this year's crop could be brought into use, and should next year's harvest be at the ordinary period, we shall have only fifty instead of fifty-two weeks to provide for with this year's produce.

Barley and oats have suffered much in colour and in quality, and have been, and are being, stacked in very soft condition; but, owing to the cold nights and high winds, actual sprouting is not so general as might, from so much rain, have been expected.

The root crops generally are good, but the humid season is in some districts producing a great deal of disease among potatoes.

Friendly Societies.—Mr. Tidd Pratt states, in his annual report just issued, that at the end of last year he sent out to friendly societies nearly 23,000 forms of returns to be made by them, but he never got so many as half of them sent back filled up. The 10,345 returns which he received relate to societies with 1,374,425 members, and funds amounting to 5,362,028*l.* Some of the societies are very small affairs, but there are such as the Brighton and Sussex Mutual Provident Society, with funds amounting to 26,703*l.*; the London Dock Friendly Society, with 27,132*l.*; the United Law Clerks', with 33,535*l.*; the Hearts of Oak Benefit Society, Soho, with 40,467*l.*; the Royal Standard Benefit Society, Great Ormond-street, with 67,381*l.*; the Army Medical Officers', with 78,640*l.* The report points out the objectionable character of rules requiring that, in case of any dispute, a claimant must, before the question can be considered by the arbitrator to whom all differences are to be referred, deposit a sum so considerable in comparison with what the claim may be that there may be practically a refusal of payment of any claim except such as the society think proper to pay. Mr. Tidd Pratt presents this as a matter for legislative interference. He pleads for the establishment by parishes or unions of societies on sound principles for enabling the working classes to secure medical attendance and a certain amount of pay in sickness, and a sum below 20*l.* (the lowest in the Government

tables) payable at death. The registrar also remonstrates against the omission from the proposed Bankruptcy Bill of a provision for payment in full of the funds of friendly societies in the hands *virtute officii* of an officer becoming bankrupt—a provision which has been law for more than seventy years, and is in force with respect to officers of savings'-banks. He gives an account of the Mulhouse Association of France, which builds workmen's houses and disposes of them at cost price, the working man entering into possession at once, and paying the cost price (with interest) by instalments spread over several years.

Gleanings.

The glass required for the Paris Exhibition next year would cover an extent of twenty acres.

What you are always to-morrow though you can't be to-day.—Older.

The two Devonshire murderesses—Charlotte Winsor and Elizabeth Duff—have been removed this week from Exeter Gaol to the Millbank Penitentiary.

Her Majesty has caused a smoking-room to be fitted up for the use of the servants at Windsor Castle.

"Can you tell me how old the devil is?" asked an irreverent fellow of a clergyman. "My friend, you must keep your own family record," was the reply.

The Parisian dandies are beginning to wear pins in their cravats with a miniature model of the needle-gun.

An American judge has decided that shaving a person on a Sunday morning before church time is a work of necessity.

Plants grown under the light of the electric lamp show that their green colour is equally capable of being produced under the influence of such light as under that of the sun.

In the time of Charles II. Essex appears to have been the centre of our iron industries, and Thaxted was the emporium of our steel manufacture, and possessed many especial privileges in consequence.

The following notice appears in a Spiritualist journal, under the head of "Message Department":—The editor does not hold himself responsible for the opinions of spirits, either embodied or disembodied."

There has been a remarkable loss of collier sailing-vessels in the North Sea during the month of September, more than a dozen having foundered at sea during that time.

An American paper describes a duel between Mrs. Martha Stewart and Mrs. Roberts, of San Antonio, Texas. The weapons were revolvers. Mrs. Stewart is stated to have been badly wounded.

"The man who has raised a cabbage-head has done more good than all the metaphysics in the world," said a stump orator at a meeting. "Then," replied a wag, "your mother ought to have had the premium."

The whole of the young salmon and Thames and other trout have just been turned out of the rearing-ponds of the Thames Angling Preservation Society into the river at Penton Hook, Sunbury, Thames Ditton, &c., in a very healthy state.

The *Lancet* mentions a new use to which the Atlantic Telegraph has been put. A patient had been seized with a renewed attack of an illness from which he had suffered in this country. He telegraphed to his old medical attendant in this country, and received a prescription through the same channel.

Mr. Buckstone, in the course of his evidence before the Theatres Commission, said:—"You may judge of the attraction of Mr. Sothern at this moment, when I tell you that his share, after my share and taking a very large sum for expenses, comes to between 220*l.* and 250*l.* a-week."

A wide-awake minister, who found his congregation going to sleep one Sunday before he had fairly commenced, suddenly stopped and exclaimed, "Brethren, this isn't fair; it isn't giving a man half a chance. Wait till I get along a piece, and then, if I ain't worth listening to, go to sleep; but don't before I get commenced; give a man a chance."

A Telegraphic Message and its "Various Readings."—A gentleman the other day had occasion to telegraph to Cambridge for a book. The book was a copy of prize poems containing, as the telegram was worded, "Johnson's Poem on Plato." By the time the message reached Cambridge (it would have to pass through London on its way), it had become altered into "John Pomens on Plate Money." The bookseller at Cambridge wrote by return to say that he regretted his inability to find any such work.

Home News from Abroad.—The *Mémorial Diplomatique*, on the authority of a London correspondent, announces that the armaments of Great Britain are being increased upon a vast scale. The same correspondent states that "Mr. Disraeli has prepared a Reform Bill much more liberal than that which was proposed by Mr. Gladstone. The new bill will confer the electoral franchise upon every Englishman possessing a home and paying taxes. It is universal suffrage, excluding the indigent, criminal, and vagabond classes."

How the Pope's Gifts are Disposed of.—The other day the Holy Father received a casket of jewellery, such as bracelets, pins, chains, and rings, collected in Turin by the editor of the *Armonia*, from devout Piedmontese, and including many family heir-looms, sacrificed to meet the wants of the head of the Catholic Church. The Pope was examining the jewels when he received a visit from one of the brothers of the Cardinal, with his wife and children. He instantly gave the casket, with all its contents, to the little Antonellis, saying, "Take this to play in the *tombola*" (the lottery). The donors of the royal gift to his Holiness will not be pleased to learn that they have deprived themselves of their ornaments to enrich the nephews of the Cardinal Secretary of State.—*Pall Mall Gazette.*

The Benefit of Going Barefoot.—A letter has been addressed to the Committee of the Ladies' Sanitary Association, 8, Pont-street, S.W., by the Countesse de Noailles, on the benefit of going barefoot. There is a great deal to be said in favour of this plan, whether we regard development, temperature, or cleanliness. The benevolent authoress suggests to her aristocratic fellow-sanitarians that they should set an example by allowing some of their own children to go barefoot in the parks. Probably a simple sole, worn as a sandal, would obviate some difficulties.

'Cuteness Extraordinary.—On Friday evening last a number of colliers near Chesterfield, whose stock of the "indispensable" was exhausted, and who were, as the saying is, "on the spree," resorted to the following ingenious expedient to replenish their bottle. The leader of the gang first putting into the bottle (which contains a gallon) half a gallon of water, went to the Horns publichouse, near Chesterfield, and called for half a gallon of gin, stating that they had already half a gallon in the bottle. The unsuspecting landlord immediately measured out the desired *quantum*, but the men showing no inclination to pay, he desired his gin to be returned—a request they complied with most willingly, coolly walking off to enjoy the half-gallon of "gin-and-water" they had so cleverly obtained.

The Forbidden Fruit.—A St. Petersburg letter of the 19th says:—"A fact which may at first sight appear trivial is worth notice. Apples have been publicly sold in the fruit-shops and at stalls in the streets since the 1st (13th) of this month only. This is unprecedented in the annals of the city. From time immemorial the blessing of the apples takes place early in August, and quantities of green and unripe fruit are forthwith exposed for sale. This year, however, General Tripoff, director of the police, fearing what the consequences to the public health might be if the practice were adhered to, issued peremptory orders, in consequence of which the apple was a forbidden fruit up to the 13th instant. To our ideas such paternal solicitude applied to a whole city seems very strange, but here people submitted without much murmuring, and can now make up for lost time by eating apples to their hearts' content."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Directors of the Bank of England made a further reduction in the rate of discount last Thursday to 4½ per cent. Money is cheap and abundant, and the stock of bullion in the Bank as large as it was four years ago when discount was at 2 per cent.

There is a general unwillingness on the part of the mercantile community to enter into large transactions.

Business on the Stock Exchange remains dull. Consols closed at 89⅜ to ½ for money, and 89⅝ to ¾ for the November account.

BANK OF ENGLAND.

(From Friday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 26.

ISSUE DEPARTMENT.

Notes issued	£30,636,110	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	15,636,110
	£30,636,110		£30,636,110

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,219,428
Rest	4,108,254	Other Securities	21,751,954
Public Deposits	6,389,183	Notes	7,586,445
Other Deposits	17,023,547	Gold & Silver Coin	1,093,152
Seven Day and other Bills	576,995		
	£42,650,979		£42,650,979

Sept. 27, 1866. W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

GREEN.—September 27, at Nightingale-road, Clapton, the wife of Mr. W. Green, of a son.

GLADDING.—September 30, at 59, St. John's-park, Upper Holloway, the wife of Mr. John Gladding, of a daughter.

MARRIAGES.

BIRKBY—THORNTON.—September 18, at Providence-place Chapel, Cleckheaton, by the Rev. R. Cuthbertson, Thomas Beaumont, eldest son of Joseph Birkby, Woodfield House, Liversedge, to Lucy, elder daughter of J. Thornton, Nether House, Cleckheaton.

TOUZEAU—ELLIOTT.—September 18, at Great George-street Chapel, Liverpool, by the Rev. J. F. Feaston, of Birmingham, Mr. Alfred Touzeau, late of Guernsey, to Annie, eldest daughter of the late Mr. James Elliott, of Liverpool.

HILL—HILL.—September 20, at the Congregational church, North-end, Finchley, by the father of the bride, Mr. William A. Hill, of Hereford, to Charlotte, eldest daughter of the Rev. Thomas Hill, of Finchley.

FINCH—ERWIN.—September 20, at Counterslip Chapel, Bristol, by the Rev. R. P. Macmaster, Frederick William, third son of Mr. John Finch, of Cheltenham, to Marian Louisa, eldest daughter of Captain George Erwin, of Bristol.

MACFIE—FLEMING.—September 20, at the Presbyterian church, Grosvenor-square, Manchester, by the Rev. A. Munro, D.D., Dugald Macfie, Esq., to Agnes, second daughter of the late David Gibson Fleming, Esq., of Manchester.

DERBYSHIRE—MITTON.—September 20, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. John Derbyshire, to Miss Emma Mitton, both of that town.

WARMINGTON—THOMSON.—September 25, at the Metropolitan Tabernacle, Newington, by the Rev. C. H. Spurgeon, Frederic William Warmington, of Colchester, Essex, to Emma Jane, only child and daughter of Mr. David Thomson, of the same place.

McVITTIE—LITTLE.—September 25, at Chapel-street Chapel, Blackburn, by the Rev. J. B. Lister, minister of James-street Chapel, Mr. George McVittie, to Miss Mary Little, both of Blackburn.

TURQUAND—FAUNTLEROY.—September 26, at North-street Chapel, Brighton, by the Rev. R. V. Pryce, M.A., LL.B., the Rev. Paul James Turquand, minister of the Independent chapel, York-street, Walworth, London, to Jane, elder daughter of Thomas Fauntleroy, Esq., of Wellington-road, Brighton, and Potter's-fields, Southwark. No cards.

SHARMAN—BLENKARN.—September 26, at the Congregational church, Lewisham High-road, by the Rev. George Martin, assisted by the Rev. William Guest, Mr. R. Russell Sharman, of Winchester, to May, daughter of Mr. G. Blenkarn, Holly Lodge, New-cross.

WILSON—CHANTRY.—September 26, at Zion Chapel, Bradford, by the Rev. J. P. Chown, George, second son of Mr. William Wilson, of Castleford, to Sarah Ann, youngest daughter of the late Mr. David Chantry, of Spalding, Lincolnshire.

BRADROCK—WHITTAKER.—September 26, at the Congregational chapel, Union-street, Manchester, by the Rev. John Hodgson, Mr. James Bradrock, of Newton Heath, near Manchester, to Serena, fifth daughter of Mr. James Whittaker.

CRIGHTON—BATES.—September 26, at the Independent chapel, Lichfield, Frederic William, eldest son of William Crighton, Esq., of Ashton-upon-Mersey, to Lizzie Bates, niece of Ralph Wood, Esq., of Old Trafford.

WHITEHEAD—GORSE.—September 29, at the Independent chapel, Bolton, by the Rev. G. Dunn, Mr. John Whitehead, of Edgworth, to Miss Ann Gorse, Tottington Lower End.

GREEN—WALTON.—October 2, in the Baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. W. E. Archer, John, eldest son of the late Bernard Green, relieving officer, Keighley, to Syrena, daughter of Mr. William Walton, Sutton.

DEATHS.

GRAFFTEY.—September 11, at Guelph, Canada West, Sarah, the beloved wife of the Rev. George Grafftey, of the above place, aged forty-four years.

JONES.—September 14, at West Felton, Salop, in the twenty-sixth year of her age, Ellen, the beloved wife of John J. Jones, Esq., and third daughter of John Read, Esq., of Queen's-road, Peckham, S.E.

SPRAGUE.—September 16, at Exmouth, after about two hours' illness, of apoplexy, Mary, the much-beloved wife of John Sprague, Esq., aged forty-three years.

WENNARD.—September 22, at Wigan, aged sixty, Mr. S. Wennard, a deacon of the church at St. Paul's Chapel.

SMITH.—September 22, at Laurel Bank, Forest-hill, in her eightieth year, Louisa, widow of the late Rev. Thomas Smith, of Sheffield, and of Rotherham College. Friends at a distance will please accept this intimation.

BIGWOOD.—September 22, at 4, Mornington-crescent, after a few days' illness, Joseph Bigwood, of 8, Rue Royale, Brussels, banker, aged fifty-six years. Friends will please accept this intimation.

JUKES.—September 22, aged five years, Herbert, son of the Rev. Edward Jukes, of Hull.

LETHEM.—September 24, at Clyde Villa, Lansdowne-road, Notting-hill, Mary Waddell, relict of the late Patrick Lethem, Esq., Glasgow, in her eighty-first year.

ESDAILE.—September 27, at Edinburgh, in the fifty-ninth year of her age, Amelia, eldest daughter of the late James Esdaile, Esq., of Upper Bedford-place.

Holloway's Pills.—No family should be without these Pills. Their long-tried efficacy in removing indigestion, stimulating the bowels, and purifying the blood, have secured for them imperishable praise throughout the globe. Whatever the disease, a few doses will relieve the more urgent symptoms, and thereafter completely control all disordered action, rouse the torpid liver, empty the engorged spleen, cleanse the obstructed kidneys, assimilate the food, improve the blood, and thereby confer on the brain and every function healthful good, natural activity, and wholesome regularity. In cases of indigestion, dimness of sight, headache, mental and physical lassitude, these restorative pills act as a charm. They expel rheumatism and gout, while they infallibly correct female complaints in young and old, delicate and robust.

Markets.

CORN EXCHANGE, London, Monday, Oct. 1.

There was a small supply of English wheat to this morning's market, which was held firmly by factors, and ultimately cleared at the extreme rates of this day week. For foreign wheat there was a steady demand, at fully late rates. Malting barley brings the quotations of Monday last. Grinding barley remains scarce and dear. Beans and peas each 1s. per qr. more money. The arrivals of oats is moderate, and contain but few parcels of really good quality. Fine stout oats are taken freely, also the good sweet parcels of Russian at 1s. per qr. advance on the rates of this day se'nnight. For inferior and out-of-condition samples the trade was heavy.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
Wheat—			Peas—		
Essex and Kent, red, old	50	56	Grey	33	35
Ditto new	44	51	Maple	35	38
White, old	56	62	White	37	40
,, new	50	56	Boilers	38	40
Foreign red	48	52	Foreign, white	38	40
,, white	52	62			
Barley—			Rye	26	28
English malting	31	36	Oats—		
Chevalier	38	42	English feed	21	26
Distilling	27	31	,, potatoe	26	31
Foreign	20	27	Scotch feed	23	27
Malt—			,, potatoe	26	31
Pale	54	67	Irish black	20	25
Chevalier	64	68	,, white	21	26
Brown	48	53	Foreign feed	21	25
Beans—			Flour—		
Ticks	42	44	Town made	47	50
Harrow	44	47	Country Marks	36	39
Small	47	51	Norfolk & Suffolk	34	36
Egyptian	37	41			

BREAD.—London, Monday, Oct. 1.—The prices of wheaten bread in the metropolis are from 8d. to 8½d.; household ditto, 6½d. to 7½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 1.—The total imports of foreign stock into London last week amounted to 17,553 head. In the corresponding week in 1865 we received 27,039 head; in 1864, 17,346; in 1863, 17,820; in 1862, 12,998; in 1861, 12,734; in 1860, 8,773; and in 1859, 7,767 head. There was a large supply of foreign stock on offer here to-day, in fair average condition. The demand ruled steady, and the quotations were supported. The arrivals of beasts fresh up from our own grazing districts were moderate; but there were several head on offer from last week. Good and prime stock moved off steadily, at full quotations. Inferior breeds, however, were a dull inquiry, at late rates. The general top quotation was 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,500 Shorthorns, &c.; from other parts of England, 700 various breeds; and, from Ireland, 130 oxen and heifers. There were no arrivals from Scotland. There was a falling-off in the supply of English sheep, both as to number and quality. Good and prime breeds moved off steadily, at in some instances an improvement in the quotations of 2d. per 8lbs. Inferior sheep were a slow inquiry, at previous currencies. The best Downs and half-breds realised 6s. 2d. per 8lbs. Calves were in moderate supply and sluggish request, at late rates,—viz., from 4s. 6d. to 5s. 6d. per 8lbs. There was a good request for prime small pigs, at extreme quotations. Otherwise, the pork trade was heavy, at last Monday's prices.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 6	to 3 10	Prime Southdown	5 10	to 6 2
Second quality	4 0	4 6	Lambs	0 0	0 0
Prime large oxen.	4 8	5 0	Lge. coarse calves	4 6	5 0
Prime Scots, &c..	5 2	5 4	Prime small	5 2	5 6
Coarse inf. sheep.	3 8	4 0	Large hogs	4 0	4 6
Second quality	4 2	5 0	Neat'sm. porkers.	4 8	5 2
Pr. coarse woolled	5 4	5 8			

Quarter-old store pigs, 30s. to 33s. each. Suckling Calves, 21s. to 24s.

NEWGATE AND LEADENHALL, Monday, Oct. 1.

The supplies of meat here to-day are only moderate. On the whole, the trade is steady, and last week's currencies are well supported.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 4	to 3 8	Small pork	4 8	to 5 6
Middling ditto	3 10	4 4	Inf. mutton	3 4	4 2
Prime large do.	4 4	4 6	Middling ditto	4 4	4 6
Do. small do.	4 8	4 10	Prime ditto	4 10	5 0
Large pork.	4 0	4 6	Veal	4 2	5 4

COVENT GARDEN MARKET.—LONDON, Saturday, Sept. 29.

Trade is still dull, and last week's quotations, especially as regards fruit, are scarcely maintained. The market is well supplied with Kent cob nuts, for which prices are better than they were last week. For filberts the sale is dull. Pears still consist of Louise Bonne of Jersey, Gratioli, and William's Bon Chrétien. Apples are sufficient for the demand. Pine-apples and hot-house grapes are also plentiful. Vegetables continue abundant. Flowers chiefly consist of orchids, asters, calceolarias, pelargoniums, fuchsias, balsams, cockscombs, mignonette, and roses.

PROVISIONS, Monday, Oct. 1.—The arrivals last week from Ireland were 1,301 firkins butter and 2,277 bales bacon, and from foreign ports 23,097 casks, &c., butter, and 1,534 bales of bacon. There was a fair business transacted in the Irish butter market early last week, the finest Clonmels, &c., being most in demand, but towards the close there was less doing, and the market closed very quiet. Best Dutch rapidly declined to 114s. to 116s., and other descriptions of foreign were also rather lower. In the bacon market there is little alteration to notice, dealers purchasing very cautiously.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 1.—Only moderate supplies of potatoes are on sale at these markets. For prime qualities full prices are readily paid; otherwise, the trade is heavy. We regret to announce that, owing to the unfavourable weather, the disease has increased. The foreign arrivals last week were confined to 53 bags from Dunkirk. Regents, 100s. to 140s.; Rocks, 40s. to 110s. per ton.

BOROUGH HOP MARKET, Monday, Oct. 1.—During the greater portion of last week trade was exceedingly heavy, and rates very difficult to effect, even at a reduced currency; at the close of the week, however, a better feeling prevailed, and the demand is much improved, at an advance of 3s. to 4s. in price. Picking is now fast approaching completion, and the crop is coming down very short in almost every district, which will have a tendency to improve the value of the growth. Several parcels of Bavarians and Belgians have been brought forward at our market, at the following quotations: Bavarians, 170s. to 200s.; Belgians, 120s. to 150s.; French hops, 130s. to 188s. New York advices to the 18th ultimo report the market as brisk, and prices advancing, in consequence of the crop coming down much lighter than was expected. The imports of foreign hops into London last week consisted of 4 bales from Ostend, 31 Antwerp, 15 Boulogne, 65 Hamburg, 178 Rotterdam, 10 Bremen, and 4 bales from Konigsberg.

SEED, Monday, Oct. 1.—The trade for seeds is firm for all descriptions. The inquiry for red cloverseed continues good, and buyers pay full prices. White seed is in very limited supply, and is held for higher rates. Trefoil maintains its value.

WOOL, MONDAY, Oct. 1.—Since our last report there has been rather more inquiry for English wool for home use, at full prices. The transactions for export purposes have been on a limited scale. The supply of wool on offer is only moderate.

OIL, Monday, Oct. 1.—Linseed oil is quiet, at £41 per ton on the spot. Rape oil is steady, at about late rates. For other oils there is only a moderate request, at last week's rates. Turpentine is steady, at out quotations.

TALLOW.—LONDON, Monday, Oct. 1.—The tallow trade is steady to-day, without material change in prices. P.Y.C. is quoted at 44s. 9d. per cwt. on the spot. Town tallow commands 44s. net cash. Rough fat is now selling at 2s. 3d. per 8lbs.

COALS, MONDAY, Oct. 1.—Market heavy, at the rates of last day. Hetton's, 21s. 9d.; Tees, 21s.; Hetton Lyons, 20s.; South Hettons, 21s. 6d; Pettington, 19s.; Holywell, 19s. 6d.; Hartley's, 18s. Fresh ships, 30; 1 left from last day; at sea, 60.

Advertisements.

2d. in the 1s. DISCOUNT ALLOWED on BOOKS and MAGAZINES purchased at 62, Paternoster-row, E.C.

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